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HISTORY
OF THE
EUROPEAN LANGUAGES ;

OR,
RESEARCHES INTO THE AFFINITIES
OF THE TEUTONIC, GREEK, CELTIC, SCLAVONIC,
AND INDIAN NATIONS.

BY THE LATE
ALEXANDER MURRAY, D. D.

PROFESSOR OF ORIENTAL LANGUAGES IN THE UNIVERSITY OF
EDINBURGH.

WITH
A LIFE OF THE AUTHOR.

VOL. I.

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THE EDITOR'S PREFACE.

AFTER performing the difficult task of superintending the publication of these volumes, the Editor proposes to give a short account of the state in which he found the manuscript; of the views entertained by the Author respecting the origin of the European Languages; and of some of the means by which he acquired that eminent skill as a linguist, which fitted him to compose such a work as the present.

I. It is well known to the literary world, that the late Dr Murray had long been employed on a work, which was calculated to throw light on the Philosophy of Languages; but owing to his early death, this work had not received his last corrections and improvements. The outline, however, which the author himself had given to the public some years before, in the quarto edition of the Life

39X460

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THE EDITOR'S PREFACE.

and obscurity of the details discouraged perusal. He, therefore, resolved to cast the whole anew ; to give more the form of narrative to what was to appear as text, and to subjoin to the text, thus altered, the bulk of his materials, under the title of *Facts and Illustrations* ; a method which was judged to be more distinct and attractive. All that he intended as text seems to have been nearly written out, but little more than a third of what he intended as *Facts and Illustrations*.

We have no doubt that the Author had some difficulty in arranging his materials ; and the reader will probably be of opinion, that it would have been an advantage to the work, as it now appears, if the *Facts and Illustrations* could either have been incorporated with the work, so as to have presented a continued train of argument and illustration, or at least could have been so brought under general heads, as to exhibit consecutive proofs of the doctrines submitted to consideration. Such, indeed, the notes, as they now appear, are in some measure to be considered ; but in order to remedy any inconvenience to the reader in consulting them, the subject of each is pointed out in the table of contents. A still more minute view of the text and notes is given in the index.

From the place which the *Facts and Illustrations* hold in the manuscript, it is clear that the Author designed them to accompany the text, in a

FOR'S PREFACE.

is in this case they would in
figured the appearance of the
antly interrupted the reader's
judged proper to put them
olume ; and they have been
letter with the text, as the

Other changes made upon the Author's text are such correction of grammatical mistakes, inaccurate phrases, awkward arrangement of sentences, or useless repetitions, as the Author himself would doubtless have made, had he lived to revise his manuscript.

A critical eye, perhaps, may be able to fix on passages where more changes of this kind might have been made. The Editor can only say, that he has not been wanting in diligence ; though some allowance should be made for inexperience. He has at least wished to do justice to the author, whose notice and friendship he was fortunate enough to share ; and can assure his readers, that no unwarrantable liberties have been used with the manuscript.

II. As to the correctness of Dr Murray's doctrines concerning the origin of the European Languages, the attentive reader will now have an opportunity of judging for himself ; and we do not mean to prepossess him in their favour more than truth and probability will warrant.

Whatever may be his judgment, he will at least find that Dr Murray does not form a theory, and then look about for arguments to support it ; but that he was led to the conclusions detailed in this work, by his attempts to analyze the words of which the European languages consist.

EDITOR'S PREFACE.

Every teacher, men have been in
a language, but how it came
he reckons foreign to his pur-
is a matter of universal note-
a social state have used arti-
that they have used it, not by

compound and derived words of any language have been formed, by stripping them of all the letters or syllables prefixed, inserted, or added ; and by restoring to their places those that have been thrown away ; the simple elements of speech may be discovered, and a probable notion formed of that language which lies at the root of various dialects, spoken at a later period, and evidently related.

From a minute examination of the European and other languages, Dr Murray is persuaded that they are all founded on one language ; that this language consisted of a few monosyllables, some of which may be considered as varieties of the others. Of these he thinks that AG or WAG was probably the first articulate sound.

To men, in the first stages of society, all nature was animated. Judging from that activity which they felt in themselves, all the appearances or events in the surrounding universe were thought to be actions. When the impressions which these appearances made upon them were strong, and the sentiments which they awakened uttered in language, they used one or other of the terms now mentioned. All these are verbs of an interjectional nature, and the actions meant by them are forcible, vehement, and striking.

The time at which this simple and energetic language was spoken lies beyond the period of history ; but, if conjecture may be hazarded, it was spoken

EDITOR'S PREFACE.

ie north of Persia, not far from
Caspian Seas, from which neigh-
borhood of emigration seems to have flow-
ed, and in other directions.
The language he found at the root
of the tribes which he has examined in

process might be repeated, as often as the occasions of utterance or communications of thought required.

All kinds of ideas could now be expressed, multitudes of words now started up. The cases and genders of nouns, the persons, moods, and tenses of verbs; adverbs, prepositions, and conjunctions; followed in succession. Thus were formed all the languages of Europe, spoken or dead, as well as those of Asia, considered in this work. As every piece of music has resulted from the endless variety in which seven notes, the *septem discrimina vocum*, can be placed; so the thousands of words spoken in Europe and part of Asia, formerly or at present, are only modifications or combinations of these nine radicals with one another.

There are, therefore, two stages of language mentioned in Dr Murray's Work; the first when the nine interjectional syllables were used; the other when the words of the same meaning, or the consignificatives, as he calls them, were added to these syllables,—a process which was carried on, as circumstances dictated, to the present time.

We do not say that these two parts of his system may not afford room for discussions; but, if they are not demonstrated truth, they look very like it. In support of his account of the rise of the European languages, he has resorted to the inductive me-

EDITOR'S PREFACE.

and the reader will have cause
nity of analysis, if he cannot
his conclusions. Similar in-
y bring out other results, and
m for the farther prosecution

foundation of Phœnician, Arabic, Chaldaic, Syriac, and Ethiopic ;—whether it be the same as the Coptic, or ancient language of the Egyptians, into which Alexandrian Greek has been ingrafted ; can only be determined by the future inquiries of philologists, equally skilful and industrious as Dr Murray.

From the conformity of all languages yet known, we believe that all men originally spoke one language ; but, in order to establish this conformity still farther, we must examine not only the European languages in the manner which Dr Murray has followed ; but all those which are spoken on the Continent of Asia, many of which are still unknown ; all those which are spoken on the skirts and in the centre of Africa ; all those spoken by the savages of North and South America ; all those in the *Islands* of the Atlantic, Indian, and Pacific Oceans.

In this undertaking, the truth would not be so difficult to draw from the learned languages, in which the productions of human genius and science are recorded ; as from those of savage and unlettered tribes, which are not written but spoken, and which are so disguised by pronunciation, that a stranger, however ingenious and indefatigable, could not avoid mistakes ; not to mention that many of those who speak them are so remote from persons capable of analyzing them, that, in our

EDITOR'S PREFACE.

and not hope to see the induction

; no occasion to despair. Hu-
stry are great and unconquer-
ago chemistry could hardly be
ut of late how extended have

Even while struggling with an incurable disease, his ardour and activity could not be abated. Amidst every discouragement he was borne up with that enthusiasm which the love of letters inspires,—that desire of distinction which is “the last infirmity of noble minds,” and without which nothing great, or promising to last for ages, has ever been achieved.

This peculiarity of mind, which he carried to his grave, appeared at an early age. Before he left the paternal roof, he acquired, without a teacher, a competent knowledge of Hebrew, Greek, Latin, and French ; and that zealous and enterprising love of literature which he displayed in the country, gathered new force, when he came to study at Edinburgh. While attending the Greek and Latin classes at the University, he engaged in studies, of which few of his contemporaries were capable, or even entertained an idea. From his knowledge of Hebrew, he naturally turned to Arabic, and this most difficult language he most completely mastered, not only perusing the Koran, in the excellent edition of Maracci, but also the version of that language in Walton's Polyglott Bible, which he often mentioned as an invaluable treasure for the student of languages, and by which he was initiated into Persic and Ethiopic, the former of which, before his settlement at Urr as a minister of the Scottish church, he taught to young gentlemen going to India ; and the latter

EDITOR'S PREFACE.

minutely from the labours of
view of editing the Travels of

he became a student of divini-
t with Ulphilas' Gothic version,
th he highly valued, as confirm-

could draw the most profound and original instruction. Even from the geographical names of a country, or the historical names of its sovereigns, he entered into the analogies of language, and discovered strong supports of those conclusions which he had already formed.

These pursuits were greatly assisted by Hickes's *Thesaurus of the Northern Languages*. That invaluable work he perused carefully, and found it to contain a mine of knowledge, in that department of study to which his inquiries were directed. It afforded materials in abundance, by due consideration of which, his ideas concerning the affinities and rise of the European languages were established on the firmest ground.

We do not know whether he had any living assistant in learning Celtic, but he certainly studied the writings of Vallancey for Irish ; those of Davies and Richards for Welsh ; and those of Shaw and Stewart for Earse. By these and similar means he arrived at no small proficiency in this very ancient and truly original language.

These studies were followed up by an acquaintance with the Sanscrit, chiefly through the writings of Halhed and Wilkins. It was difficult for him to get access to proper books relating to Sanscrit ; and he himself acknowledges, that he had not all the language before him ; but he knew enough of it to enable him to connect the Sanscrit with the languages of Europe.

EDITOR'S PREFACE.

by which he established this
e Slavonic. He probably at-
re of this language from some
orks; and in the use which he
iscovers no want of skill, what-
e of books or leisure. Certain-
e accurate and not to be dis-

versant in the principles of universal grammar, and had no difficulty whatever in learning any language ; the meaning of the most useful words, the form of declining the nouns and pronouns, the method of conjugating the verbs, the power of the most ordinary and useful connectives were soon acquired ; and when the ground was thus prepared, he went on with an ease, which astonished and delighted his most intimate friends.

To this exercise he was so trained and accustomed, that the most uncouth alphabets and the most dissimilar languages readily gave way to his skilful and unwearied efforts. . Whatever difficulties they presented to others, he was sure to overcome. In whatever quarter he exerted his powers, he never failed to make conquests. He so well understood the elements of speech, and could make such excellent use of the safest guides, that all their idioms soon lay in full view before him. In these respects, what the poet has said on another occasion might be properly applied to him—

Tegimen derepta leoni
Pellis erat. Telum splendenti lancea ferro,
Et jaculum ; TELOQUE ANIMUS PRÆSTANTIOR OMNI.

DAVID SCOT.

Manse of Corstorphine, July 6, 1822.



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ERRATA.

LIFE
OF
ALEXANDER MURRAY, D. D.

DR MURRAY'S "Philosophical History of the European Languages" can scarcely be offered to the public, unaccompanied by some biographical sketch of its author. This must, however, be written under great disadvantages, by one to whom he was personally unknown; who must collect from the information of others the habits and character of the man, as well as the leading events of his life; and who, whatever his materials are, cannot venture to make any considerable addition to the size of the volume to which his narrative is to be prefixed.

It happens very fortunately, that that part of the subject which was least known, and which would

OF DR MURRAY.

research, was written by Mr
The Rev. Mr Maitland, mini-
e of his most intimate friends,
posed to collect some materials
l, with this view, had request-
rnish him with some leading

I immediately commenced the task, but found my progress so slow and unsatisfactory, that I thought it might be best to apply to Dr Murray himself, to give me a brief sketch of dates and facts, and to point out to me the most likely channels of obtaining correct information. Dr Murray soon afterwards sent me the Memoir which I now enclose, and which I consider as one of the most curious specimens of literary biography to be any where met with.

“ It is, indeed, prolix and minute. But that very minuteness constitutes one of its principal charms. As he did not write from any notes, it affords a remarkable illustration of his powers of memory ; and it is written throughout with so much simplicity, as to afford a genuine picture of his mind and character.

“ It was my intention to have put together a few particulars respecting Dr Murray, from such information as I could collect. But the moment I perused his own memoir, I should have considered it sacrilegious to have abridged or altered one single line. One thing only I have done ; and that (you may depend on it) has been done with fidelity. I have verified the facts contained in this sketch, by the most undoubted testimony ; and you may rely on them as authentic materials for biographical history.”

Mr Murray sent his narrative in the form of a

DR MURRAY.

id, and along with it a more
t would be unjust to withhold

er, * he says, " DEAR SIR, I
ur letter, and Dr Baird's en-
some time on the kind or
Oh I should like you would

putting them again on paper.* I could have added many other inferior incidents; but you will justly think that those mentioned are sufficient. Your statement respecting my age is accurate, as you will see by the dates. Dr Baird's statement is erroneous, owing to the hurry of writing, and the distance of time. *I gave my age down*, as I then supposed the fact to be, at my first acquaintance with him in 1794, at 18; but I discovered in 1805, by inquiries at home, and by the Parish Register, that, on the 22d October 1794, I was 19 years of age. I was under his immediate care from 1794 to 1796 or 1797, when I began to support myself. In fact, I was always under his counsel and directions, and saw him as frequently as was suitable, from 1794 to 1806.

“ As to my juvenile poems, I lost about a score of small poems, chiefly in the Scottish dialect, and once intended for publication. These were very incorrect, stupid, and silly. They were written in 1793 and 1794. I lost them in 1796. I have only remaining six poems in English, written in 1794; one of them is a fictitious and satirical narrative of the life of Homer, whom I represent as a beggar, &c. Another is called the Battle of the

* “ The disadvantages I lay under could not have been overcome at 14 or 15, as I had no access to the grammar-school till I was of that age.”

MR MURRAY.

itation of Parnet's translation
of the Frogs and Mice. A
leYarico. A fourth on Robe-
whom I represent as dead and
logus is very horrible. These
y incorrect, but they have at

vial volume of biography. Next, I have a just aversion from being made a subject of biographical history ; as, in fact, on account of the absence of any permanent literary merit, a narrative concerning me must appear to every reader, as narratives of that kind have often appeared to myself, very contemptible *eulogies* of men who were, perhaps, a little clever, but whose actions had left no effects ; who, therefore, were not worth a monument, and whose histories seemed mere impertinence to a young aspiring man of letters. Lastly, It is—like human life and human weakness—a piece of absolute uncertainty whether I shall be able to execute my own literary intentions at all, or in a manner creditable to my memory. My ambition is high enough, but my feelings will be much hurt if, in the event of failure, I shall have the additional mortification of fearing, that I shall be held up to public ridicule by some fool or other, into whose hands the papers of my friends may fall, after their kindness and my small merits have left this scene of *accumulating biography*. *

“ The present motives for this task are produced by friendship and great partiality. Gratitude seems to require that I should not refuse to give *you*, and my other *proven* friend, the means of gratifying an amiable curiosity. But I deprecate all the

* “ I allude to the tribe of life-writers by profession.”

DR MURRAY.

ses which may follow, and
a disclosure of *the great im-*
himself, made by the vain
advancing his own glory, or
ed him too much, to discern
in sole compliance, however,

ruins for more than twenty years, as the farm is *herded* from the house of Tenotrie, the tenant of which holds both Tenotrie and Kitterick. This place, now laid open by a road, was, when my father lived there, in a completely wild glen, which was traversed by no strangers but smugglers. Patrick Heron's family, in Craigdews, were our next neighbours ; and the black rocks of Craigdews were constantly in our sight. My father, Robert Murray, had been a shepherd all his days. He was born in autumn 1706, and remembered the time of the battle of Sheriffmuir. Our clan were, as he said, originally from the Highlands. My great-grandfather, Alexander Murray, had been a tenant, I believe, of Barnkiln,* near the present site of Newton-Stewart, but he had retired into Minigaff village before his death. He had several sons. John, my grandfather, was all his life a shepherd. He married, when he was young, a woman of the name of Helen M'Caa. His *children* were,—Patrick, father of old John Murray in Blackcraig—my father, (Robert, born in Garlarg,) William, John, and Grisel. My grandfather herded, almost all his married lifetime, the farm of Craigencallie, rented by old Patrick Heron, Esq. of Heron. My father married, about 1730, a

* “ I think this is the name. The lands above Newton-Stewart were held by a number of small tenants.”

DR MURRAY.

of Margaret M'Dowal, and
children—Agnes, John, Wil-
liam. Some of these are still
alive. All the boys became
ministers. They lived chiefly in a place call-
ed ~~first Dec.~~ ~~opposite to~~ ~~Craig-~~

actly like the old men of the seventeenth century. He had a considerable share of acuteness, or natural sagacity, a quality possessed by most of his clan. His temper was rather irritable, but not passionate. His moral character was habitually good ; and I knew, from his way of talking in private about thefts and rogueries of other persons, that he actually detested these vices. He was very religious in private ; but in company he was merry, fond of old stories, and of singing. Patrick Heron, your elder, if alive, will give you a better account of him than I can. He was no fanatic in religious matters, and always respected the established clergy, whose sermons he never, like many other people, criticised, at least, in my hearing. My brother, James, his youngest son by the first marriage, died of a fever in 1781, or 1782. His death, which happened at some distance from home, was reported to my father early on a Sunday morning, and I, then a child, could not conceive why my father wept and prayed all that day.

“ Some time in autumn 1781, he bought a catechism for me, and began to teach me the alphabet. As it was too good a book for me to handle at all times, it was generally locked up, and he, throughout the winter, drew the figures of the letters to me in his *written* hand on the board of an old *wool-card*, with the black end of an extinguished

OF DR MURRAY.

it, snatched from the fire. I
alphabet in this form, and be-
came reader. I wrought with
it continually. Then the ca-
se; and in a month or two I
reports of it. I daily amused

passages of Scripture I repeated before them. I have forgot too much of my biblical *knowledge*, but I can still rehearse all the names of the Patriarchs, from Adam to Christ, and various other narratives seldom committed to memory.

“My father’s whole property was only two or three scores of sheep and four muirland cows, his reward for herding the farm of Kitterick for Mr Alexander Laidlaw in Clatteranshaws, on the other side of the Dee. He had no debts, and *no money*. We lived in a wild glen, five or six miles from Minigaff, and more from New-Galloway. All his sons had been bred shepherds. He meant to employ me in that line ; and he often blamed me for laziness and uselessness, because I was a bad and negligent *herd-boy*. The fact was, I was always a weakly child, not unhealthy, but yet not stout. I was short-sighted, a defect he did not know, and which was often the occasion of blunders when I was sent to look for cattle. I was sedentary, indolent, and given to books, and writing on boards with coals. In 1783 my fame for wondrous reading and a *great memory* was the discourse of the whole glen. But my father could not pay the expences of lodging and wages for me at any school. In harvest 1783, William Cochrane, a brother of my mother, returned from England, where he had made a few hundred pounds as a travelling merchant. He came to visit our family,

WILLIAM MURRAY.

of my genius, as they called it,
the next spring at the New-
to lodge me in the house of
my grandfather, then alive,
a mile from New-Galloway.
It might have occurred to me

my proceedings. I learned, therefore, to swear, lie, and do bad tricks, all which practices I have ever since detested. I was fourteen days, or thereby, at this school after the vacation had terminated. But in the beginning of November 1784, I was seized with a bad eruption on the skin, and an illness, which obliged me to leave school, which I saw no more for four years.

“ In spring 1785, my health grew a little better. I was put to assist, as a shepherd-boy, the rest of the family. I was still attached to reading, printing of words, and getting by heart ballads, of which I procured several. I had seen the ballad of Chevy-Chase at New-Galloway, and was quite enraptured with it. About this time, and for years after, I spent every sixpence that friends or strangers gave me on ballads and penny histories. I carried bundles of these in my pockets, and read them when sent to look for cattle on the banks of *Loch Greanoch*, and on the wild hills in its neighbourhood. Those ballads that I liked most were Chevy-Chase, Sir James the Rose, (by Michael Bruce,) Jamie and Nancy, and all heroic and sorrowful ditties. This course of life continued through 1785, 1786, and 1787. In that time I had read, or rather studied daily, Sir David Lindsay, Sir William Wallace, the Cloud of Witnesses, the Hind let Loose, and all the books of piety in the place. My fame for reading and a memory

OF DR MURRAY.

ral said that I was ' a living
ed the honest Elders of the
s of Scripture, and discourses
&c. ' In 1787 and 1788, I
, Kellie, then in Tenotrie, and
then in Minicott. Salmon's

with few books. I received copies of the Numeration and Multiplication Tables from one M^cWilliam, a boy of my own age, and a brother teacher. I returned home in March 1788. My fees were fifteen or sixteen shillings. Part of this I laid out on books, one of which was the History of the Twelve Cæsars, translated from Suetonius ; another, Cocker's Arithmetic, the plainest of all books, from which, in two or three months, I learned the four principal rules of arithmetic, and even advanced to the Rule of Three, with no additional assistance, except the use of an old copy-book of examples made by some boy at school, and a few verbal directions from my brother Robert, the only one of all my father's sons, by his first marriage, that remained with us. He was then a cattle-dealer on a small scale. In June 1788, I made a visit to Minigaff, and got from old John Simpson, a cartwright, and a great reader, the loan of several volumes of Ruddiman's Weekly or Monthly Magazine during 1773, 1774, and 1775, and an old ill-written and superstitious history of the Four Monarchies, of the Popes, the Kings of England, &c. My memory now contained a very large mass of historical facts and ballad poetry, which I repeated with pleasure to myself, and the astonished approbation of the peasants around me. On the 26th May 1789, my father and his family left Kitterick, and came to herd in a place called Drig-

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ern, four miles above Minigaff:
Mr Ebenezer Wilson, now re-
la. A prospect now opened of
gaff school. I set out by my-
n Minigaff village, where my
son lived, and where Mr. Cla-

was engaged by three families in the moors of Kells and Minigaff to teach their children. I bought Mair's Book-keeping, having sent to Edinburgh for it by a man who rode as *post* between Wigton and Edinburgh. The families, one of which belonged to my eldest brother, resided at great distances one from another. My brother lived in the Back Hill of Garrarie; another family lived in Buchan, on Loch Trool; a third on the Dee, near Garrarie. I migrated about, remaining six weeks in each family. Among these mountains I found several books. Walker's Arithmetic, a History of England, a volume of Langhorne's Plutarch, having the lives of Eumenes, Pompey, Scipio, &c. and Burns' Poems, all which I read with perpetual and close attention. I was fond of verse of all kinds. In 1787, before leaving Kitterick, I made a *scoffing ballad* on a neighbour shepherd and a girl of my acquaintance. This was my original sin as to verse. In 1789, the whole moorlands of Ayrshire and Galloway were engaged in discussing the doctrines of a book written by Dr M'Gill, one of the ministers of Ayr. I entered with much zeal and little knowledge into the feelings of the people, and declaimed against Socinianism, and various religious opinions, which I certainly was not of age to understand.

“ A little before Whitsunday 1790, I returned home to Drigmorn. My father had been engaged

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able, a farm within two miles of
which farm we removed on the
I had now easy access to school,

As I now understood read-
counts, in imitation of other
I wished to add to these a

I began to read lessons on the second volume of the *Diablo Boiteux*, a book which he gave me. Robert Kerr, a son of William Kerr in Risque, was my friend and companion. He, in preparation for Grenada, whither he soon went, had for some time read French. His grammar was Boyer's, and the book which he read on an old French New Testament. There was another Grammar in the school, read by Robert Cooper, son of Mr Cooper, late tenant in Clarie. In the middle of the days I sat in the school, and compared the nouns, verbs, &c. in all these books; and as I knew much of the New Testament by memory, I was able to explain whole pages of the French to Kerr, who was not diligent in study. About the 15th of June, Kerr told me that he had once *learned* Latin for a fortnight, but had not liked it, and still had "the Rudiments" beside him. I said, "Do lend me them; I wish to see what the nouns and verbs are like, and whether they resemble our French." He gave me the book. I examined it for four or five days, and found that the nouns had changes on the last syllables, and looked very singular. I used to repeat a lesson from the French Rudiments every forenoon in school. On the morning of the midsummer fair of Newton-Stewart, I set out for school, and accidentally put into my pocket the Latin Grammar instead of the thin French Rudiments. On an ordinary day, Mr

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He chid me for this, but on that
was *mellow*, and in excellent
good for a teacher, but always
so, for he was then very com-
great glee, he replied, when I
t, and showed the Rudiments,

made me a present of Eutropius. I got a common Vocabulary from my companion Kerr. I read to my teacher a number of colloquies ; and before the end of July, was permitted to take lessons in Eutropius. There was a copy of Eutropius in the school that had a literal translation. I studied this last with great attention, and compared the English and Latin. When my lesson was prepared, I always made an excursion into the rest of every book, and my books were not like those of other school-boys, opened only in one place, and where the lesson lay. The school was dissolved in harvest. After the vacation, I returned to it a week or two, to read Eutropius. A few days before the vacation, I purchased from an old man, named William Shaw, a very bulky and aged edition of Ainsworth's Dictionary. This was an invaluable acquisition to me. It had all the Latin words, and the corresponding Greek and Hebrew, likewise a plan of ancient Rome, and a dictionary of proper names. I had it for eighteenpence, a very low price. With these books I went off, about Martinmas, to teach the children of Robert Kerr, tenant in Garlarg, English reading, writing, arithmetic, and *Latin*. In his house I found several more books—Ruddiman's Grammar, the most *obscure* of all works that ever were offered to children for their instruction, a book on which I laboured much to no great purpose—Cæsar, and Ovid.

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spare moment in pondering on
ly read the dictionary through-
was to revolve the leaves of the
e all the principal words, and
times, not omitting a glance at
to the name by B, and so on

like that language. I had the use of this copy for a year, and replaced it with one of my own. I account my first acquaintance with *Paradise Lost* an era in my reading.

“ About Whitsunday 1791, I returned to school, able to read *Ætropyia*, *Ovid*, *Cæsar*, and *Ruddiman's Grammar*, in an intelligent, but not very correct style. I certainly knew a great deal of words and matters, but my prosody was bad, and my English not fluent nor elegant. I found the young class reading *Ovid* and *Cæsar*, and afterwards *Virgil*. I laughed at the difficulty with which they prepared their lessons, and often obliged them, by reading them over, to assist the work of preparation. My kind master never proposed that I should join them. He knew, indeed, that my time at school was uncertain; and he not only remitted a great part of my fees, but allowed me to read any book which I pleased. I studied his humour, and listened to his stories about his college life, in the University of Aberdeen, where he had been regularly bred, and where he had been the class-fellow of Dr Beattie,

“ I found my school-fellow Robert Cooper reading *Livy*, the *Greek Grammar*, and the *Greek New Testament*. A few days before going to school this season, I had formed an acquaintance with John Hunter, a miner under Mr George Mure, and who lived in the High-Row of the Mi-

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r-Heron's lead-mines.* This
had come from Leadhills. He
vilities, and gave me the use of
that had belonged to a brother
Luciani Dialogi, cum Tabu-
nd-Latin; a Greek New Tes-

but I joined in no sports, but sat all day in the school. My amusement consisted in reading books of history and poetry, brought to school by the other scholars. At home I attacked Homer, and attempted to translate him by help of the Latin translation. In June 1791, we were allowed to read a daily lesson in the first book and volume of the Iliad,* which we prepared in the school. But I kept the second volume at home, and pored on it, till I fairly became, in an incorrect way, master of the sense, and was delighted with it. I remember, that the fate of Hector and of Sarpedon affected me greatly. And no sensation was ever more lively, than what I felt on first reading the passage, which declares, 'that Jupiter rained drops of blood on the ground, in honour of his son Sarpedon, who was to fall far from his country.' My practice was to lay down a new and difficult book, after it had wearied me; to take up another—then a third—and to resume this rotation frequently and laboriously. I always strove to seize the sense; but when I supposed that I had succeeded, I did not weary myself with analysing *every* sentence. About that time I formed a sort of axiom, that *every* language must have a certain number of words, and that, in learning a language, the student is not master of it till he have seen all these.

* " We had but one copy, mentioned above,"

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ed to turn over dictionaries,
here.

found my Greek knowledge
to translate sentences into
ertain phrases at the end of
as far as I remember, I, during

“I had long possessed the Hebrew letters, and knew the meanings of many words. I was now determined to learn that language. I sent for a Hebrew Grammar to Edinburgh, by the man who rode post. He brought me Robertson’s Grammar, and the first edition of that book, which contains the Arabic alphabet in the last leaf. Mr Cramond, to whom I showed it, in September 1791, at the time when I received it, informed me, that he once was able to read Hebrew, but that he had now forgotten it entirely. I had for a long time known the alphabet; I found the Latin easy and intelligible; I soon mastered the *points*; and, in the course of a month, got into the whole system of Jewish grammar. On an accidental visit to New-Galloway, I was told by John Heron, a cousin of mine, and father to Robert Heron, author of several works, that he could give me a small old Lexicon, belonging to his son. This present was to me astonishingly agreeable. It contained, besides the words and their Latin interpretations, the book of Ruth in the original. When I came home, some person informed me, that a relation of Mr Wilson’s in Auchinleck, then living in Minigaff village, had in her possession a Hebrew Bible, the property of her brother, Mr William Wilson, a dissenting clergyman in Ireland. She consented to let me have the use of it for several months. It was a small edition in several volumes, I forget from which

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I use of this loan; I read it
ry passages and books of it, a
at Martinmas 1791, Mr Wil-
mandow, engaged me to teach
ee was, I think, thirty-five or
voted, as usual, every spare

distressed him at home. You know he at length became unfit for any public situation. Yet, had I been placed under a more formal and regular master, I should never have been able to make a respectable progress. For the broken state of my time would have condemned me to wait on children in low and young classes, in order to get by memory every part of the Rudiments. And every absent winter, and inaccuracy in reading, would have been pretexts for *beginning me* anew in the Rudiments and Grammar. All the accurate men have this way of thinking. Mr Dalzel, the Professor of Greek, rebuked me severely for looking into Plato and Aristophanes in my first year at College. I received his admonitions, but still persisted in reading these writers. Desultory study is, no doubt, a bad thing, but a lad whose ambition never ceases, but stimulates him incessantly, enlarges his mind and range of thought, by excursions beyond the limits of regular forms.

“ In 1792, I read portions of Homer, Livy, Sallust, and any author used in the school. In the autumn 1792, my companion Cooper left the school, and went, I believe, to Glasgow University. * I could not imitate him for want of funds. In the winter 1792-3, I engaged myself with Thomas Birkmyre, miller of Minigaff Miln, and taught

* “ Or to Wigton School, I forget which.”

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not season till March, 1798.
thirty shillings, but my object
is near Newton-Stewart, and
in the winter forenights,
by Mr Nathaniel Martin in
Several young lads attended

end of autumn 1792, I had procured from one Jack Roberts, a small Welsh History of Christ and the Apostles. I had seen a translation, or rather the original English, of this book in former years, but I could not get access to it after I had the Welsh in my possession. I mused, however, a good deal on the quotations of Scripture that abounded in it, and got acquainted with many Welsh words and sentences. If I had a copy of the Bible in any language of which I know the alphabet, I could make considerable progress in learning it without Grammar or Dictionary. This is done by minute observation and comparison of words, terminations, and phrases. It is the method dictated by necessity, in the absence of all assistance.

“ In 1791, I had the loan of a stray volume of the (Ancient) Universal History from my neighbour school-fellows, the Maclurgs, who lived in Glenhoash, below Risque. It contained the history of the ancient Gauls, Germans, *Abyssinians*, and others. It included a very incorrect copy of the Abyssinian alphabet, which, however, I transcribed, and kept by me for future occasions. I was completely master of the Arabic alphabet, by help of Robertson's Grammar, in the end of which (first edition) it is given in an accurate manner.

“ In the autumn of 1792, about the time I went to the Miln, I had, in the hour of ignorance and ambition, believed myself capable of writing an

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years before, or rather from
met with Paradise Lost, sub-
favourite reading. Homer
taste ; and my school-fellow,
at me, in 1791, an edition of
h is, in many passages, a sub-

..“ The poem of Arthur was, so far as I remember, a very noisy, bombastic, wild, and incorrect performance. It was not without obligations to Ossian, Milton, and Homer. But I had completed the *seventh book* before I discerned that my predecessors were far superior to me in every thing. The beauties of the first books of *Paradise Lost* overwhelmed me ; and I began to flag in the *executive department*. My companions, young and ignorant like myself, applauded my verses ; but I perceived that they were mistaken ; for my rule of judgment proceeded from *comparison* in another school of criticism. In March 1793, I left the Miln, and went to a place called Suie, on the very limits of Minigaff, and a mile or two above Glencard. I was employed there to teach writing and arithmetic to one Alexander Hislop, formerly a travelling *merchant*, an old acquaintance, and a warm friend. Here I got Pope's Homer, which, indeed, I had seen before, but had not read. In the end of March, one James M'Harg, son of a small farmer in the Moss of Cree, who had been at Glasgow for half a year, in some manufacturing house, came to Suie on his return from Glasgow. I showed him the Epic poem. He was transported with it, and declared that it was the most wonderful piece in the universe. This was not my first introduction to him. I knew him in 1789 at Minigaff school, and visit-

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then while he lived as a merchant
Newton-Stewart.) He had for-
filton with notes, and the first
Works. I told him that I did
the Poem well done, and that I
it, and take to smaller pieces.

Newton-Stewart, at that time, read with great interest Tom Paine's Works, in which M'Harg and I did not feel ourselves much concerned. We both liked *liberty* ; but I remember that the death of the King of France, which I read in January 1793 in a newspaper, almost made me cry ; and I hated Marat and Robespierre. M'Harg had a practice of preying on the credulity of ignorant people, who were not able to read, but were keen Jacobins. He told them a world of lies about the success of the French, &c. &c. which they, with great and absurd joy, communicated to their neighbours. We both did a little too much in this wicked way, for we thought these people below par in sense. During that summer I destroyed Arthur and his Britons, and began to translate from Buchanan's Poetical Works his *Fratres Franciscani*. I made an attempt to obtain Mochrum school, but Mr Steven, * who received me very kindly, told me that it was promised, and that my youth would be objected to by the heritors and parish.

“ Some time in summer 1793, I formed an acquaintance with William Hume, a young lad who was intended to become an Antiburgher clergyman, and who kept a private school in Newton-Stewart. About the same time you introduced me to several members of the Presbytery of Wig-

* Minister of Mochrum.

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with Mr Hume procured me
new books. I paid a visit to
ton, an excellent man and
laid me on Homer, which I
libri, in a very tolerable,

Blair's Lectures. The book was lent by Mr Strang, a Relief clergyman, to William Hume, and sublent to me. In 1798 I had seen a volume of an Encyclopædia, but found very considerable difficulties in making out the sense of obscure scientific terms, with which those books abound.

“ Early in 1794 I resolved to go to Dumfries, and present my translation to the booksellers there. As I had doubts respecting the success of an History of the Latin Writers, I likewise composed a number of Poems, chiefly in the Scottish dialect, and most of them very indifferent. I went to Dumfries in June 1794, and found that neither of the two booksellers there would undertake to publish my translation ; but I got a number of subscription-papers printed, in order to promote the publication of the Poems. I collected by myself and friends four or five hundred subscriptions. At Gatehouse, a merchant there, an old friend, gave me a very curious and large-printed copy of the Pentateuch, which had belonged to the celebrated Andrew Melvin, and the Hebrew Dictionary of Pagninus, a huge folio. During the visit to Dumfries I was introduced to Robert Burns, who treated me with great kindness ; told me that if I could get out to college without publishing my poems it would be better, as my taste was young, and not formed, and I would be ashamed of my productions when I could write and judge better.

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resolved to make *publication*
at Dumfries I bought six or
seven, and never read any
with more rapture and en-
joy than his *Poems* before.

age of nineteen, have become qualified to avail himself of a University education, it is difficult to say, whether our astonishment is greater, in observing the disproportion between the means which he possessed, and the wonderful attainments to which, by the blessing of Providence, they ultimately conducted him ; or in considering the ardour and perseverance, by which he surmounted obstacles, which would have consigned any man of a common mind to perpetual insignificance and obscurity.

Much was certainly to be done, after he came to Edinburgh, to render any degree of literary eminence attainable. But there were no difficulties in his way equal to those which he had already overcome. And from this time he found resources and protection beyond his hopes, and such as were sufficient to assure him of ultimate success.

Even the humblest of his friends could then contribute to pave his way to the most efficient patronage. He mentions, in his narrative, a Mr McHarg of Galloway, then an itinerant hawker, or dealer in tea, by whom he was recommended to Mr James Kinnear, at that time a journeyman printer in the King's Printing-office.

To him he soon after sent some specimens of his poetry, and, what was much more curious and important, specimens of his knowledge in Hebrew, Greek, Latin, and French.

He was mentioned by Mr Kinnear to his rela-

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the Royal Infirmary, who re-
Dr Hunter, Professor of Di-
times a liberal benefactor of
the first individual in Edin-
assist him with money to en-

period, by his labours as a private teacher, and his occasional contributions to the periodical publications of the time, to support himself with some degree of independence, during his attendance on the University; especially when, two years after his first examination, (in January 1797,) he received from the Corporation of Edinburgh a college bursary, which, by the terms of his presentation, was to be paid quarterly, and was continued for four years. He could then look forward with confidence to the completion of his academical studies.

It is no more than justice to those who had the merit of bringing forward into the literary world a man of such distinction as Mr Murray, to record their names in the account of his life. To his humble friend Mr M'Harg, and to his penetration and active zeal, he was indebted for his first introduction to that city, in which he laid the foundation of the celebrity which he afterwards attained. Mr Kinnear's house was the first which received him, * on his arrival in November 1794; and he owed much to his attentions and civilities during the whole course of his academical studies. Mr Maitland first introduced him to Dr Baird, from whom he received most efficient assistance and patronage

* Mr Murray has left notes, in which he mentions every house in which he resided for the first ten years after he came to town, specifying the situation of the different houses, and the names of those with whom he lived.

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ase of his life. And "too
author of the Literary His-
cannot be paid to Mr Mait-
or their kind and generous
as they were entirely stran-
i were actuated solely by the

ed to Dr Anderson, that there was nobody in Edinburgh whom he should be so much afraid to contend with in languages and philology as Leyden; and it is remarkable, that the latter, without knowing this, once expressed himself to the same person, in the same terms, in commendation of Murray's learning."

Though it is an anticipation of events which happened at a considerable distance of time, it is most interesting to connect with this anecdote the following quotation from the work now offered to the public, in which Mr Murray recognizes, with peculiar interest, the literary eminence of his friend Dr Leyden. "At the date of the last Chinese embassy," he says, * "Britain had not a man who could officiate in it as an interpreter. In this prostration of the useful knowledge, by which the intercourse of mankind is opened, and their origin investigated, it is pleasing to notice the efforts of literary societies abroad, and of some individuals, whose love of learning, their first and favourite passion, may yet do much in a cause not publicly supported. I allude to a paper in the tenth volume of the Asiatic Researches, on the languages and literature of the Indo-Chinese nations; and I feel a virtuous satisfaction in perceiving, that two friends, once animated with no mean emulation,

* Vol. I. p. 175 and 176.

BY DR MURRAY.

now in illiterate obscurity, and
in his country, are still un-

neath of Dr Leyden in the
the year 1811, was deeply
man, who expressed his feel-

death, among the best of our comforts, and see age advancing rapidly ; many gone for whom we wished to live, and much undone which should have been accomplished.”

Having completed his course of Philosophy, Mr Murray applied to the study of Theology, that he might qualify himself to become a minister of the established church.

During this period he became an occasional contributor to the Scots Magazine, and was ultimately employed by Mr Constable as its principal conductor. The Magazine for January 1802 is stated to have been under the management of Dr Leyden and himself conjunctly ; and the seven subsequent numbers are said to have been exclusively edited by Mr Murray. *

Among other articles, he inserted in three successive numbers of this Miscellany, a Life of the late distinguished and enterprising traveller, Mr Bruce of Kinnaird, which contained the substance of what he afterwards prefixed to the third edition of Mr Bruce's Travels. In the Edinburgh Review, which commenced in the year 1802, he was

* Dr Murray was early a writer of verses, though he did not much cultivate his poetical talents, after he was rising to eminence. There are several productions of his in the Scots Magazine of the year 1802, both in prose and verse. They are said to be distinguished there by one of the letters B, X, Z.

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Articles on "Valancy's Predictionary," in the year 1806;
of Maritime Discovery," in
on "Maurice's History of
year 1805 ; any one of them
the literary and intellectual

of the Ancient Universal History, was in possession of the Abyssinian, and from Robertson's Hebrew Grammar, of the Arabic alphabet. Afterwards, when his university education had given more form and substance to his inquiries, and he had begun to perceive the original affinity between the languages of the East and the dialects of Europe, he applied his mind with more eagerness to the Eastern languages, and one discovery was quickly succeeded by another.

In the prospectus of a work which he announced in the year 1808, the substance of which is contained in the work which is now given to the public, he says, "I have been gratified to find, what has often been vaguely asserted, that the Greek and Latin are only dialects of a language much more simple, elegant, and ancient, which forms the basis of almost all the tongues of Europe; and I hope to demonstrate, on some future occasion, of Sanskrit itself."

In one of his letters to Dr Baird, he says, "The publication of Dr Wilkins's Sanskrita Grammar did me material service, though I got his book only in May 1809. Before that time I had limited my views to an examination of the European dialects. I understood Hindostanee and Persic, and was able to confirm the opinion of Sir William Jones as to the ancient affinity of the Greek, Teutonic, Persic, and Sanskrit. But

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alphabet, and had some specimens, I could not explain any received his book with the pleasing a favourite passion ; and being able to identify the Edda will amuse you to hear that

dies in which he could have but few competitors, it cannot surprise us, that he should have been selected by the booksellers, who had published "Mr Bruce's Travels to discover the Source of the Nile," to prepare a new edition of that valuable work.

The first edition, published by Mr Bruce himself, was nearly out of print ; and from the opposition which it had encountered, both from the learned and the ignorant, it was of great importance that the second edition should be ushered into the world, not only with all the additional information which Mr Bruce's papers could supply, but with all the advantage which the discernment and industry of an enlightened Editor could bring to it.

After Dr Leyden had gone to India, Mr Murray was, indeed, the only individual in Great Britain, or perhaps in Europe, who was in any degree qualified to do justice to such an undertaking. *

* Before Mr Murray's engagement with the booksellers, it appears that his respectable friend Dr Leyden, who had not then gone to India, had been consulted on the general subject of Mr Bruce's Travels, and of the proposed edition. A letter of his to Mr Manners, the bookseller, has been preserved, which, not only on account of the subject, but as the letter of so eminent a scholar as Dr Leyden, ought not to be withheld from the public. Mr Murray seems to have adopted the greatest part of the hints which Dr Leyden suggested ; though, it is probable, that he had it not in his power to avail himself of some of them. But the letter itself is not on that account less interesting to those who can estimate the character of the writer ; and it is here

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at knowledge of the Abyssinians
was acquainted with the Abys-

sinians. The precise date is not
yet have been written in one or
H. or 1802. " DEAR SIR, (Tues-

sinian alphabet, before he came to the University. Since that time, he had most assiduously prosecut-

supplied by the traveller himself, in a very copious Memoir addressed to the Honourable Daines Barrington, which, though it is obviously not written for publication, nor could its present form advantageously meet the public eye, would not only afford authentic materials, but copious extracts to his biographer. To the friends of Mr Bruce this is the subject of principal delicacy and importance, as it must necessarily include a critical estimate, not only of his work in a literary point of view, but of his general character, actions, and life. It must likewise comprehend a discussion of the literary questions which have originated from the publication of his Travels, and, particularly, an examination of the objections of the learned Hartmann. Between the literary public and the friends of Mr Bruce these are questions of the utmost delicacy ; and, perhaps, some of his friends may think such a discussion unnecessary. For my own part, I am decidedly of the contrary opinion, and think that a literary question can only be settled by literary investigation ; and that a contemptuous silence always recoils on those who obstinately maintain it. I farther think, that, at present, it is much more easy to maintain the integrity of Mr Bruce than it will be after the lapse of a few years. The Biography of Bruce ought likewise to be illustrated by as much of the literary correspondence between him and his friends as possible, for there is nothing which tends so much to convey the stamp of authenticity.

“ In this life I am convinced that many excellent materials, that would tend to develope and elevate his literary character, might be procured from his learned Memoir on the Ruins of Pæstum, which could not be published in a se-

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language ; and by the help of
: and the Polyglot Bible, had
of the two dialects, of which
—of the Amharic, which is
of the Geez or Tigré, which

found in common use, beyond the province of Tigré.

He had become acquainted, besides, with the dialects in use, in the countries which lie in the vicinity of Abyssinia, the Falashan, Gafat, Agow, Galla, &c. ; and was therefore possessed of qualifications for editing Mr Bruce's Travels, which, it is very probable, were never, in all their extent, possessed by any other individual.

That he might have access to the papers and manuscripts, which had either been prepared by Mr Bruce, or had been in his possession, he resided constantly at Kinnaird, the mansion-house on Mr Bruce's estate, from the month of September 1802, till the month of July 1803.

No situation could have been more gratifying to a man who had Mr Murray's predilection for oriental literature. Independent of the importance of his labours, as the Editor of Mr Bruce's Travels, the variety of eastern manuscripts which he found in his repositories, to which scarcely any other situation would have given him access, must have added as much to his private satisfaction, as to the extent of his acquisitions as an oriental scholar.

But his first concern was the publication of an improved edition of Mr Bruce's book, from the papers and manuscripts at Kinnaird ; and the ability and discernment with which he executed the trust reposed in him, will always reflect honour on

F DR MURRAY.

ood sense and discrimination
the public in possession of
of Mr Bruce, and vindicated
acter, and the character of his
tulance and sarcasms both of
San Francisco

bers second and third of the same appendix, written entirely by Mr Murray, in which there is much additional information with regard to the origin of the Egyptians, and the history and language of Egypt—in the introduction to volume third, collected from Ethiopic manuscripts, and intended to illustrate the history and constitution of the Abyssinian monarchy—in the appendixes to the last five books of the Travels—and in the extension of the appendix of natural history—Mr Murray has not only made great additions to the accounts before given of individuals, and to the narratives of Mr Bruce's journies in the country of Abyssinia, but he has arranged a large proportion of miscellaneous information found in Mr Bruce's original journals. He has certainly furnished a variety of minute explanatory notices, which an inquisitive reader finds of importance to illustrate the author's narrative ; and has added many facts and details, which are there either omitted or abridged.

The publication of so large a proportion of the original documents is, besides, an authentic attestation of the truth and correctness of Mr Bruce's historical detail, which every candid and intelligent reader knows how to appreciate.

Mr Murray prefixed to this edition a life of Mr Bruce, compiled not only from his papers and his literary correspondence, but from a Memoir written by himself, about the year 1788. He had suffi-

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if the arrangement of them
re memory of Mr Bruce, it
on the judgment and talents

and edition of the Travels was
Murray was soon requested

with the respect due to Mr Bruce's information, and to the peculiar talents which distinguished him.

It had always been Mr Murray's object to become a parochial minister in Scotland; and he had become a licentiate of the Church several years before the publication of Mr Bruce's Travels. But he had been occupied by subjects so remote from the means of obtaining church patronage, that hitherto he had scarcely made any exertions to obtain a living; and his friends had found no opportunity of providing for him.

But notwithstanding the neglect and injustice which most meritorious individuals often experience, the eminent and peculiar talents, as well as the sterling worth of Mr Murray, could not ultimately fail to secure him both protection and patronage.

The living to which he was ultimately inducted was procured by means as honourable to his character, as they were gratifying to his feelings. William Douglas, of Orehardton, Esq. to whom he had for some time given private lessons, had learnt that Dr Muirhead, minister of Urr, an aged and respectable clergyman in the presbytery of Dumfries, was anxious to obtain an ordained assistant and successor. It was not difficult to obtain Dr Muirhead's consent; and the application to the patron, in which several of Mr Murray's friends

DR MURRAY.

Douglas and Dr Muirhead,

to be gratifying to obtain a
to him in other respects,
of friends, whom his acknow-
ledged him; and especially

tion was gone; and his health gradually declined, till he died on the 16th of May 1808, leaving Mr Murray in the pastoral charge of the parish.

Mr Murray's residence with Mr Cochran had introduced him to the neighbouring family of Mr James Affleck, farmer in Grange; and he soon formed an attachment to Henrietta Affleck, his daughter, whom he married on the 9th of December 1808. It has been sometimes remarked, that juxtaposition makes more marriages than all other external circumstances. In the present instance, it contributed to form a connection, which secured to Mr Murray, during the few years which he survived, a large portion of domestic happiness; and the connection has ever since done honour to his memory, among those to whom Mrs Murray is personally known.

As minister of Urr, Mr Murray was indefatigable and conscientious in his pastoral duties. Much of his time was certainly devoted to literary pursuits. But these he did not permit to encroach on his pastoral labours. He was a zealous and affectionate preacher. And though conscientious usefulness was the object of his life, and he was incapable of frittering down the doctrines of Christianity to meet the prejudices of the great or of the small, he appears to have given entire satisfaction to all orders of the people, who universally regarded him as a faithful and evangelical pastor, who sin-

OF DR MURRAY.

justice to the duties of his of-

service was the least part of his
during the course of every year
to catechise the individuals in
according to the state

William Drummond of Logie-Almond, who is certainly one of the most learned and ingenious philologists which this country has produced. He has it not in his power, though it had been possible to obtain Sir William's permission, not only because it would require more room in the publication than this Memoir can occupy, but because, though Sir William's ingenious letters are before him, Mr Murray had preserved copies of but a small proportion of his part of the correspondence, and has left these not only imperfect, but in some parts illegible.

It relates chiefly to the Coptic language, or what is understood to be the ancient language of Egypt. Sir William had sent Mr Murray his book on this subject, in which he had made respectful mention of him as a man well acquainted with Ethiopian literature, and as the editor of Mr Bruce's Travels. In his correspondence afterwards, he enters on what may be called "the Coptic Question," as a subject which he considered Mr Murray to be one of the few persons in this country competent to examine. "It is evident," he says, * "that the Coptic and Sahidic are dialects of the same language. But the question is, Whether or not this language were the ancient Egyptian?"

There appear to have passed two or three letters

* September 28, 1812.

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which the argument has been
ides with a knowledge of the
l only be surpassed by the fair-
the writers.

on Sir William, which appears,*
2g paragraphs, which the writer

There is but one fact more in Mr Murray's literary history which requires to be mentioned: His election to be Professor of Oriental Languages in the University of Edinburgh.

This important event in his life happened some weeks before the commencement of his correspondence with Sir William Drummond.

After the statement which has been given of his peculiar eminence as an Oriental scholar, and of the astonishing extent and superiority of his philological knowledge, it is humbling to be obliged to relate, that he was not elected without a considerable exertion on the part of his friends, nor without the production of most decisive testimonies to his literary attainments; and that among the patrons of the University, (the Magistrates and Town-Council of the City,) his election was carried only by a majority of two votes.

It is no reflection on any of the candidates to say, that scarcely any individual in this, or in almost any other country, was entitled to be his competitor, on the ground of equal qualifications.

But it must be admitted, on the other hand, that every individual has a right to prosecute his own claims against any competitor; and, in such a case, to lay his qualifications before the public, whatever their extent may be. There was certainly, on this occasion, both a serious opposition, and a keenly contested canvass.

MR DR MURRAY.

fore, necessary to bring Mr
fairly before the public; and
as of the University, that, in
face of all opposition, they
can justice to themselves, and
University entrusted to their

importance in the narrative of his life, which came from men who were personally qualified, by their own habits of study, to estimate the extent and the distinctive character of his literature.

The first is a letter from Henry Salt, Esq. who had himself travelled into Abyssinia, and must be admitted to have been one of the few individuals in this country, who were personally competent to judge of the Oriental and philological attainments of Mr Murray. It is dated on the 23d of June 1812, and was addressed to the Lord Provost of Edinburgh: “My Lord, As I have been informed that the professorship of Oriental Languages in the University of Edinburgh has become vacant, and that the Rev. A. Murray has been proposed as a candidate for it, I do myself the honour of addressing you in his favour.

“My acquaintance with Mr Murray originated in my admiration of the deep erudition and extensive research displayed in his edition of Mr Bruce’s Travels in Abyssinia. Having twice visited that country, I was led to pay particular attention to its history and literature; and in these pursuits I received so much assistance from Mr Murray’s labours, that I took an early opportunity on my return to England, in February 1811, from the mission to Abyssinia, in which I had been engaged, to recommend him to the Marquis Wellesley, *as the only person in the British dominions* in my opinion adequate

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pic letter, which I had brought
elase, addressed to the King.
was attended to, and Mr Mur-
elation in the most satisfactory

• • • • •

Company's College at Hertford, and is addressed to Dr Thomas Brown. From this letter the following paragraphs are extracted: "92, *George Street, Saturday*.—My Dear Sir, I learn with great pleasure from your note, that there is a probability of Mr Murray's being elected to fill the chair, vacant by the death of Dr Moodie. I happened last week to meet with him in Galloway, and found his acquisitions in Oriental Literature and Languages so extensive and various, as greatly to exceed my power to appreciate them accurately. With the few languages in which I am conversant, he discovered an acquaintance that surprised me exceedingly; but the range of his studies included many of which I am completely ignorant." The third testimony is from Dr Baird, the Principal of the University, addressed to the Lord Provost, from which the following paragraphs are extracted: "I mentioned in my first letter, announcing Mr Murray as a candidate, that, on his very first arrival in town, when a boy, he read and explained, and analyzed accurately, a Hebrew psalm, *ad aper-turam libri*. He did so in presence of Dr Moodie, Dr Finlayson, and myself. He had learnt the letters from finding them at the head of the subdivisions of the 119th Psalm. He then borrowed a Hebrew Grammar, Dictionary, and Bible, and, without a master, made himself extensively, and, as we found, correctly acquainted with the language.

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at time heard any other person .
of it. I have, in justice to him,
that, above twelve years ago, he
presented for perusal, *A New Hebrew
Treatise on the Nature and Ele-
ments of the Hebrew Language*, which he had
in his possession .

to learn the first Elements of Hebrew, he had made himself thoroughly master not only of it, but of its cognate languages or dialects, the Chaldee, Syriac, Samaritan, and Arabic—That twelve years ago he had composed a new Hebrew Grammar—That he has ever since prosecuted his researches on philological and literary subjects, and especially into almost all the languages of the East, with the most unwearied perseverance and distinguished success ;—when I consider these facts, I confess, that I should blush at the thought of hesitating even for a moment to relinquish my own wishes and views with regard to the professorship, in order to promote his hopes of success.”

These documents, which are mentioned for no other reason than that they give a striking view of Mr Murray's attainments in Oriental Literature, and do the highest honour to his memory, were supported by a great variety of the strongest opinions which could be expressed in words, from men who, though not Oriental scholars, held the first rank in the science and learning of their country : Dugald Stewart, Esq. Dr James Gregory, Dr Thomas Brown, Mr John Playfair, Lord Woodhouselee, the late Lord Meadowbank, Mr Baron Hume, Francis Jeffrey, Esq. Sir Walter Scott, Bart. &c. ; names which every well informed man knows how to appreciate. Nothing could be said to detract from the value of testimonies from such men as

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candidate in opposition was well
recommendations which were
ren in these, with two excep-
as made to lower the preten-
y. One individual *indirectly*
m, because he was not a mini-
and another more indirectly

and did so, from his conviction of his peculiar qualifications, in opposition both to his personal and his party friends, with a firmness and consistency, which certainly did him honour with all impartial men.

Dr Murray was not a man to forget his obligations to any one individual to whom he had been indebted, and least of all to forget what he owed to Dr Baird, who had so long and so effectually patronized him.

But on this occasion he recognised, with the feelings of an honourable mind, obligations of an earlier date, with which his gratitude led him to connect all the subsequent prosperity which had attended him.

It will be recollected, that Mr Kinnear of the King's printing-office was the person who originally encouraged him to come to Edinburgh, and the first who received him into his house. And it is a circumstance much to the credit of Dr Murray's character, that Mr Kinnear is one of the first of all his friends whom he wishes to recognise on his election to a professor's chair ; and whom he recognises in terms of peculiar meaning and delicacy. In a letter to his friend Mr Alexander Smellie, written two days after his election, * he says, " I have not had an opportunity of communicating to our

* 10th July.

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ellent friend, Mr James Kin-
the pains he took, in preparing
professorship. They are not
high raise the building. He
ry welfare in the year 1794, as
/ best friends to be in the year

impression on my mind which will not be effaced by time. If your efforts have been exerted for an *unsuccessful* candidate, they will not be forgotten—*for we have perished in light*. If, on the other hand, your labours have been crowned with success, you have made a professor who will not forget his friends, nor, so far as his humble abilities go, dishonour the testimony they have given for him. Addicted to literature almost from my infancy, and pursuing it in obscurity, where I had neither friends nor supporters, I have found all these ; and my efforts through life are due, not more to the ambition of doing something eminently great in the line of my studies, than to the redemption of that pledge which my benefactors have mortgaged for me. If I can execute my intentions, I am not afraid that your Lordship and the public shall ever be ashamed of the boundless partiality which you and they have shown for a stranger. And this depends in no respect on the event of an election.”

Dr Murray was formally inducted to his professorship on the 26th of August 1812, and began to teach his public class on the 31st of October following. Soon after that time he published, for the use of his students, a small treatise, entitled “*Outlines of Oriental Philology*,” which, though it contains much ingenious and original matter, as an abridgment of the *Principles of Oriental Gram-*

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have been both composed and
tion after his arrival in Edin-
t was so familiar to him, and
anged in his own mind, that
ary to complete such a work.
ill the end of February or be-

Charles Stuart of Dunearn on a subject which Dr Stuart is long known to have had deeply at heart—the progress of Christianity in India. Dr Murray had voluntarily offered to write an Essay on the Importance of the Indian Mission; and, in particular, on the Importance of the Translation of the Scriptures into the several languages of India, carried on through the Missionaries at Serampore. He saw the importance of this great undertaking, not only to the best interests of religion, but to promote the progress of civilization and science, as well as the commercial interests of Great Britain.

This offer had been made to Dr Stuart some months before Dr Murray's introduction to the University. But his time had been so completely occupied by the prospect of that event, that he had not been able to accomplish what he proposed.

Dr Stuart reminded him of the subject in the beginning of the winter session; but, though he found him as zealous as ever with regard to it, he saw that he was then so much engaged with the business of his class, that it was not in his power to apply his mind to it at that moment.

He proposed, however, of his own accord, to send Dr Stuart a sketch of his plan, which he allowed him to publish, if he should think it would be useful.

The letter which he promised, with a short extract from another, were afterwards published, and

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ie Appendix to this Memoir.
o say more of either here, than
worthy of the discernment and
etable author, and of the sub-
eral interest to which they re-

moral, political, and natural history of the world ; 2. As the means of gratifying and enlarging a cultivated taste ; 3. As a most important preparation for acquiring the knowledge of religious truth ; and, 4. As the direct channel of intercourse with the eastern nations. In a subsequent lecture he gave a short general view of eastern writings as objects of taste, from Arabia, Persia, and India.

There is then, in another lecture, a short view of the progress of society in the east, with some details of peculiar customs and manners in different conditions.

There are two lectures which contain the principal facts relating to the formation and translation of the Jewish Scriptures.

There are two most important lectures on the opinions held by the principal nations of antiquity respecting the creation of the universe ; which were intended to form an introduction to the study of the Jewish Scriptures.

There is a very learned and curious lecture on the invention and history of the alphabet ; in the conclusion of which he traces the origin of what have been called the Masoretick points, to the practice of the Syrians, in the third or fourth century, who placed certain Greek vowels in a contracted form, above or below their native consonants, stating, that, when the Syrian New Testament was brought into Germany in 1555, these

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sufficiently plain in the course of
that the uncontracted vowels
priests, the method of vulgar
more refined among them pre-
sents evident abbreviations of the
completing their manuscripts :

manner in which they were to pursue their Hebrew studies ; and, 3. Some general reflections on the part they had to act during the course of their lives, and on the expectations which their country had a right to form with regard to them.

Though he had made considerable progress, he had not completely finished what he meant to say on the first of these points ; and the two last were left entirely untouched.

Every individual who reads the mere titles of these lectures, and connects them with what he knows Dr Murray to be capable of, must be conscious of the value of the course of study which he was conducting, and of the irreparable loss which the university and the public sustained by his death. The subjects of his lectures are of the last importance ; and, though the lectures themselves have been hastily, and in many points, perhaps, incorrectly written, they approach so near to what he intended, and contain so much sound and interesting information, that it is impossible not to regret that the university, and, indeed, the republic of letters, should have been so prematurely deprived of their completion.

Even in the imperfect state in which their author has left them, it is not, perhaps, altogether impossible, that, with a proper revisal, they might still be turned to some account.

Dr Murray's introduction to the university had

BY DR MURRAY.

rest expectations, from the pe-
singular literature and talents.
ould have done to enlarge the
erature, if Providence had pro-
vich, since his decease, there
st of obtaining to the same ex-

Edinburgh, and was still minister of Urr, not intending to resign his pastoral charge till the following autumn. He had so little fear of his own health, that no persuasion could hitherto bring him to consent that Mrs Murray should join him in Edinburgh. He could not think of removing her from the children, while he believed, that, in a very few weeks, or days, he would be able to rejoin her at Urr. He persisted in assuring her that he had every attendance, and that she had no cause to be unhappy, or to be alarmed on his account ; that he was fully resolved to be at Urr early in April ; and that her taking a journey to town before that time would be as inconvenient, as he believed it to be unnecessary.

The severity of the weather in the beginning of April, more than his own debility, which was, notwithstanding, visibly and rapidly advancing, convinced him at last, that at least at the time he had projected, he could not undertake the journey ; and Mrs Murray then obtained his consent that she should come to town. He fixed the 16th of April as the day when he would expect her ; and the event proved, that if she had delayed her journey till that day, she would have arrived too late.

Fortunately, the friends who attended him understood his situation better than himself. The late Dr Thomas Brown, his physician, wrote to a friend in the neighbourhood of Urr, intimating the

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ient's health, and urging Mrs
town, with the least possible

not received her husband's
th for her arrival ; but much
ed her own, and greatly to the

In the morning he took leave of Mrs Murray's brother, who had attended her to town, and was then setting out on his return. He thanked him for his attention to her, and, with a considerable degree of cheerfulness, expressed his hope, that they would soon be able to join him in the country.

He was out of bed during the whole of next day, and (what was surprising) seemed to eat heartily, both at breakfast and dinner. He was, notwithstanding, visibly worse, though quite unconscious of his situation; and when his medical friends clearly showed him, in the course of the day, that they were alarmed, though without expressing their opinion in words, he observed to Mrs Murray, after they had left him, that they seemed to think him in a worse state than he had any idea of, and then added, "If I have deceived you, I was myself deceived."

After this, he spent some time in giving Mrs Murray directions about his private affairs, and particularly about the payment of some small debts, for which the creditors had no vouchers. He then said to her, that he had many things to mention, and one especially, (evidently referring to his death,) that she ought to prepare herself for an event, which he now saw was very soon to happen.

On this last evening of his life, he did not go to bed till eleven o'clock; and he had a most disturbed and restless night. He was often audibly

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; and at one time was heard
erse of the metre version of

unto me
righteousness,
from him to me.

out the promise of an accession to the literature of his country, if his life had been prolonged, which aggravated a thousand fold the regrets which prematurely followed him to the grave.

What is still more important, they are the last memorials of a good man, who consecrated his literature to the service of Christianity; who, though he died prematurely, while much which he had meditated was still unaccomplished, has left much, of which learned men can avail themselves for ages to come, and as much as will transmit his name to posterity in the same eminent department of eastern literature, with the names of Sir William Jones, Dr Leyden, Dr Carey, Mr Morison, and Dr Marshman.

Above all, it must be added, they are the memorials of one, whose life was a learned commentary on his Christian belief, and who died at last in peace with God, with the faith and resignation of a genuine believer.

One of the last directions which he had strength to utter to Mrs Murray, was “to take clear burying ground for him;” meaning, no doubt, to express his wish, that he might be buried in a grave which had not been occupied before.

He was buried in the Greyfriars’ church-yard, close to the wall, on the north-west corner of the church. No monument has hitherto been erected for him, nor is there even a stone placed to point out his grave.

DR MURRAY.

quired not this slender me-
nes of Oriental Philology,"
ublication to which this Me-
in the history of literature,
ng the most learned of his

first written, are subjoined to the present publication, as they evidently relate to the same subject.

There may be some reason to doubt whether this had been the intention of the Author ; whether he had intended them for this publication, though they relate to the same subject ; or, whether, after they were written, if he had intended to publish them, he had not changed or modified some of the opinions contained in them.

But as he did not live to publish, and might have had a view of those paragraphs, which would not have excluded them from the public eye, whatever alteration, correction, or arrangement of them he might have contemplated, it has not been thought expedient to withhold them. It is necessary, however, that the reader should be apprised of the fact.

Those paragraphs and notes, indeed, contain so many learned and interesting statements, that the Reverend Dr Scot, Minister of Corstorphine, to whose liberal superintendence and revisal the Public are indebted for the appearance of this work at present, did not think that it would have been justifiable to have suppressed them. If they are in any degree different from what the Author himself ultimately intended, their publication in their present form is not to be imputed to him, and they certainly contain a great deal which does honour to his memory.

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cannot be given to the kindness
stry of Dr Scot, without whose
s more than probable, this book
n offered to the world at pre-
the goodness to accept of this

den, and Dr Murray, which have more the resemblance of intuitive perceptions, than of acquisitions by ordinary means, cannot be appreciated by common men.

A vain man will perhaps rather question the extent, and even the reality of attainments, so unlike his personal experience, than be compelled to confess his own inferiority. But Horace has suggested a reply to him, to which there can be no rejoinder, in his supposed address to the frog, who imagined that she could inflate her body to the size of an ox.

Cum magis atque
Se magis inflaret ; non si te ruperis, inquit,
Par eris ; hæc a te non multum abludit imago.

Hor. Satyr. Lib. II. Sat. 3.



APPENDIX.

LETTER from ALEXANDER MURRAY, D. D., Professor of
Oriental Languages in the University of Edinburgh, to
CHARLES STUART, M. D.

*Edinburgh, 5, College Street,
Dec. 25, 1812.*

DEAR SIR,

I PROMISED to state to you my reasons for thinking, that the effects about to result from the exertions of *The British and Foreign Bible Society*, are indistinctly comprehended by several of its friends, and still more imperfectly by the Public at large. The translating of the Scriptures into every language is viewed by many as an undertaking purely religious, suggested by great but enthusiastic benevolence, somewhat too extensive, and, at all events, to be defeated in its object, by the gross indolence of barbarians, or the force of their established superstitions.

Whoever has contrasted the influence of our religion on life and manners, with that produced by the most venerable systems of superstition, will not hesitate a moment as to the propriety of publishing the doctrines of Christianity in every quarter of the world. Regarded merely as a system of moral discipline, as a rule of conduct, as an antidote against pernicious errors sanctioned by religious falsehood, it merits a preference to every form of ethical opinion. Other religions

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proportion to the impression they make.
the whole character in a degree in-
even to heathens. "Send us," said a
Missionaries to whom his people had
"send us a man who has learned all

the most obscure nations. A number of men are found willing to forsake their country, and the enjoyments of civilized life, that they may struggle with the caprices of barbarians, where no traveller, for amusement, would dare to appear. These persons have already shown excellent abilities for their office. Scientific men must not forget, that the history of our own species is still incomplete, for want of facts; that, of the languages spoken on the earth, which are at once the pedigree of nations, and the medium of intercourse, we know not a fourth part; that further, the Bible in any dialect, with the grammars and dictionaries produced at the time of translation, consign that language to this country for the use of the speculative and practical inquirer. Would a scientific traveller, intending to visit Armenia, Tartary, some part of India, or perhaps China, be nothing the better for preparing himself at home, during some months, by reading the respective languages, either under his own skill, or with the assistance of some oriental scholar? If he enter any of those countries without this preparation, is he not obliged to depend on an interpreter, or reduced to study the language in the midst of disturbance, and perhaps danger, under people who do not understand him, and who are as ignorant of grammatical methods as our own common peasantry? But an objection has been made, that the Bible is not a proper book for that particular purpose. It may be answered by observing, that the Scriptures exhibit a language by great variety of composition, from simple dialogue and narrative, to the most sublime poetry. It will not be easy to point out any book which a learner can sooner translate, or of which he can read more in a little time. It might require many months of hard study among foreigners to acquire what it can teach in a philological sense; and this labour being surmounted at home, the traveller can, on his arrival, procure books, and natives to read to him.

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the Society are providing means of
enerations. We know that the mo-
ons is subject to accident and chance,
and the unforeseen zeal of private in-
f conduct is frequently decided by
a manner Providence governs human
permits. for inscrutable reasons. the

the Society's labours have been grossly exaggerated. I have almost before me at present, portions of the Scriptures in the Sanscrit, Bengalee, Orissa, and Mahratta, and I might easily add several other dialects, the principles of which we are enabled, by getting those books, to teach, if required, in this University ;—a thing totally impossible a few years since, and certainly arising from the industry of the Society. In a short time we may expect the Malay of the interior, the Birman, and the Chinese itself, with some of the Tartar dialects spoken north of the Chinese frontier, in the regions that poured successive hordes of barbarians on the nations of the West.

It has been asserted to me by many well informed gentlemen from India, that both Hindoos and Mahomedans would read with attention proper portions of our Dictionaries of Arts and Sciences, if these were translated into the native languages. The effects of this kind of reading would not be inconsiderable. It may be looked upon as a principal engine for unsettling the foundations of their inveterate prejudices, and for exciting different opinions, as to our scientific and moral character. The possession of those languages is the first step towards this experiment.

3. The political and commercial advantages resulting from an intercourse opened with the whole world, are surely very obvious. The business of government cannot be conducted in our foreign dominions, without a knowledge of the popular languages. It is our interest to promote justice, order, and good behaviour in all our settlements. We cannot make our intentions effectual, without close intercourse with our native subjects : while we know not them, nor they us, distrust, oppression, and falsehood must continue. A sense of this has led to those literary regulations now observed in the Company's service.

With China and the eastern islands of Asia we have long

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munication. Yet all the knowledge
anguages of those countries is insuffi-
ate purposes. It was found necessary
in Italy for assisting Lord Macartney
ay. The language has since been
duals, but no work has appeared to
of literature. Perhaps we shall owe

for national reasons, it merits support from every man of literature and science, whose pursuits are in the least connected with foreign countries. The Christian and Philanthropist (they are synonymous terms) will view its progress with anxious hope, and pray that it may at last be the instrument of placing all the kingdoms of the earth under a better rule than any human government !

If this letter appear to you and your friends worthy of publication, you are at perfect liberty to make that use of it.

I am,

Dear Sir,

With great regard and esteem,

Your very humble and obedt. Servant,

ALEX. MURRAY.

Extract from another Letter.

—I MAY remark, that the “ Dissertation on the Character and Sounds of the Chinese Language, including Tables of the elementary Characters, and of the Chinese Monosyllables,” by Mr Marshman, printed at Serampore in 1809, is by far the most instructive, accurate, and rational account of that language which has yet appeared in Europe. It contains a Grammar and Dictionary of the spoken language, and a primary Index of the written character. As these gentlemen are now in possession of the latest and most improved Chinese Dictionary, compiled and published by order of the Emperor, we may expect from their labours, if properly supported, a knowledge of the most interesting and celebrated language in the world.—



PHILOSOPHICAL HISTORY

OF THE

EUROPEAN LANGUAGES.

VOL. I.

A



PHILOSOPHICAL HISTORY

OF THE

EUROPEAN LANGUAGES.



CHAPTER I.

Account of the principal Nations of Europe, and of the German Tribes, whose Languages have reached Posterity.

“THE object of this Treatise is to ascertain the general affinities of the European nations, by examining the origin and progress of their language. If an undertaking so difficult and extensive can be accomplished, additional light will be thrown on the history of a large and most interesting section of the human race,—a kind of rule will be furnished for conducting similar speculations,—the theory of speech will be better understood,—and the numerous dialects of Europe, Persia, and In-

ICAL HISTORY OF

he most refined wisdom and
gth be arranged and illustrat-

urope, with the exception of
tribes, are descended from
of men. These, though ori-

This, the only monument of their origin, which men must, in some form or other, indelibly preserve, is insensibly changed, till, in a few ages, whatever is mutable in its composition, establishes a perpetual difference amongst those who use it. That I may reunite the separate and distinct nations of Europe, and promote their literature, by relating the origin and progress of their speech, so far as these are common to them all, "it may be convenient to lay before the reader a short account of the principal races of the population of Europe. As the affinity of these races is established in this work, a view of the great republic, from the dawn of its history, will mark the compass, and define the objects of investigation. The primary tribes of Europe are, as is generally known, 1st, The *Celtæ*, ancestors of the Irish and Scotch; the *Cymri*, progenitors of the Welsh, Cornish, and Armoricans; 2d, The Teutones, ancestors of the Goths, Scandinavians, Saxons, Dutch, and all the German nations; 3d, The *Sauromatæ*, or Slavi, whose descendants are the Russians, Poles, Bohemians, and Croatians; 4th, The Greeks and Romans, whose posterity still possesses the south of Europe; 5th, The Finni, ancestors of the Laplanders, and of a variety of small nations in the north: the Avars, or Hungarians, have been classed in this division."

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found at the dawn of his-
the western extremity of Eu-
covered by the Roman am-
ate of disunion and military
y effected their subjugation.

and emigration at length drove the Cymri into the west, whence they expelled the Celtæ, and took possession of Gaul and Britain. In these places they were conquered by the Romans, and afterwards greatly reduced by the Saxons. After many ages we find the posterity of the Celtæ and Cymri form a valuable portion of the free, enlightened, and virtuous British confederation. Their languages have been preserved by a generous national attachment, and still more by the introduction of writing, which has transmitted to us many manuscripts of respectable antiquity, and of excellent, but as yet unexhausted, use in illustrating their dialects and ancient history. *

Of the Celtic and Cymraig languages, this work contains a character, in a part of the narrative where it will be better understood and introduced than at present. They are more intimately allied to the dialects of Persia and India than the immense distance of time and place would warrant us to believe. Upon no vague interpretation of historical passages, or the faith of an indiscriminating etymology, but on cautious and regular inquiry, I assert that this connection is as near as could possibly exist between the languages of nations so long and permanently separated. The Celtic abounds in very ancient forms of words,

* Note C.

SCAL HISTORY OF

in Europe and Asia. The
British, illustrates the earlier
d, by certain peculiarities in
celtic, of which it is a dialect,
The latter is easily identified
adience and the breadth of

cordingly survived the vital powers of the most regular government of ancient times, and destroyed the effects which it had for a thousand years produced on the world.

Neither the Celtæ nor Teutones had any distinct and probable traditions regarding their origin. * The one of these nations deduced itself from Dis, a deity whose attributes and nature are but imperfectly known. The other, with some consistency, but little knowledge, imputed its descent to the Earth, the mother of gods and men, whose son Tuisto, a divinity whose name is preserved in that of the third day of the week, in Teutonic countries, produced Mann, the parent of the German tribes. † Such uninformative fables are invented by nations in their rude state, in every part of the world, and are abandoned as false or ridiculous by their enlightened posterity. The ancient history of Germany must be cautiously discovered in monuments which the weakness and pride of savages could not corrupt or destroy,—in that uniformity of physical and moral qualities which the greatest of the Roman historians traced in all its tribes at an early period, and in those dialects of a language common to the whole Teutonic race, which remain at this day to illustrate his performance. The evidence of language and

* Note F.

† Note G.

PHILICAL HISTORY OF

the German nations were so in-
t an embassy from the Mar-
ders of Hungary, might have
e dialect peculiar to the tribe
banks of the Elbe and Oder,

civilized and settled state. Their eastern confines joined them to a people of a different race, the descendants of the Medes and Persians, whose posterity now occupies the same vast regions, in which their fathers led a wandering life, and practised customs more peculiarly native to the Scythian wilderness.

III. The Slavi were known in ancient history by the name of Sauromatæ. These were Median tribes which issued from the north of Persia, either by the eastern passage of the Caucaséan mountains, or by coasting the Caspian Sea. They reached in time the banks of the Tanais, and, in the course of some centuries, got possession of all the countries on the northern shore of the Euxine. Impelled by other tribes, they lost the plains, and were driven into the Carpathian mountains, between which and the coast of the Baltic, they wandered over immense tracts of woody or marshy ground, too rude to be coveted or invaded by their enemies. The Gothic nation forced its way through their hostile tribes and marshes in its emigration towards the Euxine. About the time when the Gothic power was destroyed in Italy, (A. D. 553,) Jornandes, the Gothic historian, whose forefathers had served under the Alani, near the mouth of the Danube, relates that the Sauromatæ were divided into three nations, the Antes, Venedi, and

PHICAL HISTORY OF

oke the same language, and
nners and governments. Some
onic nations will be found in
this work, when the properties
me to be considered. The de-

shores of the Northern Ocean. These, till very lately, subsisted entirely by hunting and fishing. Destitute of all civilization, they exemplified the lowest state of human society ; surrounded by wants which they were contented to bear, or imperfectly supply, without exertion of skill, or thought, or industry. Their language is but little known : it has not been attentively surveyed or considered : it appears, however, to be distantly related to those which are the subject of this work ; and it may excite curiosity and surprise, that the inhabitant of the Finnish marshes knows the sky, and what is synonymous with that, the heavens, by no other name than one imported from the distant regions of India. The contrast between the fortune, character, and country of the Finns, and those of the nations to which we now pass, is that which is found between the extreme of polar misery and the plentiful and genial comforts of the most favoured climates,—that which exists in the immense difference between the savage mind, in its lowest state, and the powers of the same spirit cultivated to a height bordering on perfection.

V. The names of Greece and Rome sufficiently mark the boundless place which they hold in all that concerns taste and literature. The origin of the tribes which formed their first population is nearly as obscure as that of any other European

ETHICAL HISTORY OF

**ors of the Romans have been
descent by some authority
and language. In the dark-
limited erudition, claims have
favour of their Celtic origin,
med by mature examination.**

Greece is faintly dissipated by the native traditions, which countenance an immigration through Thrace and Thessaly. Before this work terminate, the reader will probably be enabled to decide for himself on that rational subject of inquiry. The enumeration of these races of mankind, which are justly regarded as the aborigines of Europe, may be concluded with this general truth, long since anticipated by the penetration of the learned, and rashly used in their speculations by many theological and systematical writers ; that all these races descended from one common tribe, which imparted to each of them its language in a state of considerable advancement. In what particular spot of the earth that tribe wandered, how far it was civilized, whether it had become a great nation, or still consisted of disunited hordes of necessitous barbarians, when its laws or anarchy filled the European wilderness with colonies, will not be easily or soon ascertained. It has been remarked, that the obvious affinity between the Teutonic and Persic points out an early emigration from the East. It has also been declared by a writer, whose literary and moral attainments will be long admired, that the Persian and Indian nations were originally the same ; an opinion which the very late introduction of Indian literature into Europe has prevented those who are qualified from subjecting to examination. The recent benefit of surveying the Indian lan-

PHICAL HISTORY OF

to confirm practically the sen-
the theory of Sir William
the early progress of speech,
inuous order the essential pro-
dialects.

CHAPTER II.

The same subject continued.—Account of the Teutonic or German Tribes.

IN entering upon a new subject of almost unlimited extent, it is convenient that the reader should possess some easy and familiar principle to direct him in his difficulties,—to alleviate the weariness occasioned by close attention,—and to convey more abstruse knowledge to the mind through a medium which is pleasant, and, at the same time, appropriate. It is fortunate for this inquiry that, of all illustrations, those drawn from old, common, or even vulgar English, are particularly suitable.* The mysteries of language, in its rudest state, can be explained by the words of our own tongue to better purpose than by those of any other speech. By a careful study of the Anglo-Saxon, Visigothic, and the elder English writers, more knowledge may be obtained of the original structure of the Greek, Latin, Celtic, or Sanscrit, than the deepest erudition can possibly

* Note H.

PHICAL HISTORY OF

lish reader may prepare him-
is native tongue at its forma-
s affinity with the oldest dia-
And, if he feel any regard
nity which has been too long

turous, and ambitious from habits which, in part, belonged to the fierce people from whom they had descended, but in a greater degree to their local situation. They had long carried devastation into the Roman colonies on the Continent and in Britain. They had braved every difficulty which the ocean presented, to deter the weak and unskilful from distant expeditions ; and, in the fifth century, some exiles, from that very district where the remains of the Cimbri and Teutones had finally disappeared, effected a settlement in South Britain, and founded a German colony. The general character of the Saxons is well known, and therefore need not be described. It is pertinent to add, that the language of that people in England has been preserved in many valuable and important monuments. Though not written till the introduction of Christianity, there is no foundation to believe that it was materially different at the time of their settlement, from what it afterwards was in the later period of the Saxon monarchy, in the days of Bede or Alfred. Examination fully proves that the ancient Dutch, Frisons, and Saxons, used the same speech, which was pure, strong, and copious, admitting of unlimited composition, and, like all the older German dialects, possessing inflections like the Latin or Greek, and, consequently, admitting of transposition. In the decline of the Saxon government, the Danes gained

EPHICAL HISTORY OF

, and imparted some of their
ple, which, however, were only
philologists who have studied
nents, have specified a slight
a in the language, which may

thority of government could, their own dialect of French in the place of the national language. It was long before this ambitious experiment was abandoned. The Saxon tongue is generally believed to have undergone a remarkable change during the operation of that attempt. The change which it underwent was no doubt extensive in so long a period, but a similar process was observable at the same time in the kindred dialects of Holland and Germany, though exposed to no external violence. The introduction of new words formed in either case the chief ground of difference. These Continental tongues insensibly left the greater part of the inflections which they inherited from antiquity. The Anglo-Saxon spirit subdued the adventitious colony into a body entirely English,—the language exerted an analogous power over the French ; and any person conversant in old English must have remarked, that these terminations and inflections which the Saxon was supposed to have lost in the Norman period, as well as many words no longer found in English, existed in common use long after the Norman-French was every where obsolete.

II. I have derived much assistance from the various dialects of the English and Scottish nations in the subsequent inquiry, nor less from the aid constantly afforded by the Dutch and German ; but

PHICAL HISTORY OF

engaged in European antiquities,
ipal obligations to the remains
no longer continues to be spoken,
nent of the early triumphs of
of that Teutonic tribe which

large droves of cattle, which constituted its only wealth, was left on the banks of the Przypiec. The most adventurous penetrated through the unsteady wilderness, and dispersed the Spali, a Sarmatic tribe which opposed their passage. Filimer, the Gothic king, conducted his nation to the coast of the Euxine, where it afterwards increased into a numerous and formidable people, under the names of Visigoths and Ostrogoths. This distinction, which had been produced by local situation, was continued in their new settlements, though the ancient union of the Gothic tribes was remembered and acknowledged by themselves at the latest periods. The empire of Hermanuo, their greatest prince, extended to the Baltic, over all the Sarmatian, Finnish, and Vandalic stems ; but was at length dissolved by the Huns. The Visigoths crossed the Danube, obtained a settlement within the Roman empire, and at length plundered Rome and Italy. They fixed their lasting residence in Spain, while their kindred, the Ostrogoths, took possession of Italy, at that time abandoned by the courage, freedom, and wisdom, which had formerly made it the most considerable country in Europe.

When the Visigoths received Christianity, about the year 376, in Thrace, the Scriptures were translated into their language by Ulphilas, their bishop, a man of great ability and virtue. Of his translation, an imperfect manuscript, containing frag-

PHICAL HISTORY OF

Gospels, was found, in the sixteenth century, in the monastery of Werden, in Prussia. The passages of the same version have been found in a later period. These relics are the remains of the Teutonic nations. The Silver Book, a name obtained

racter. It has suffered considerably from contraction ; it has acquired new forms of inflection in its nouns and verbs ; its words are notwithstanding exceedingly pure, and of eminent use in philological inquiries. The Icelandic is particularly valuable, as it is the repository of all those superstitions which were common to the northern nations in their Pagan state. The poetry of the Edda exhibits the spirit which despised every danger, and regarded death in the field as a happy introduction to that perfection of enjoyment, with which it long and victoriously inspired the Saxon to plough the seas, the Dane to ravage the shores, and the Goth to penetrate into the very heart of an enemy's country. In this work, the use which may be made of the northern literature has not been forgotten. Passages from the Edda will be found illustrative of the language of the Vedas.

IV. The Tudesque or Alamannic must particularly be remembered and quoted in the course of these researches. This dialect, which, of all the German tongues, is nearest to the Visigothic, was spoken by the Franks and Alamanni, ancestors of the French and southern Germans. The Franks, whose posterity forms the greatest and most powerful nation on the European continent, were a confederation of the Salii, Sigambri, Bructeri, and the more celebrated states of the Chamavi and Catti.

CHIEFICAL HISTORY OF

general appellation of Freemen,
entitled to bear, and which they
valour for ages. They were
not Teutonic tribes with which
maintained, of those which tri-
man legions in the plenitude

trace in it the rudiments of the modern German, and that softening of the consonants which discriminates the High Dutch from the other Teutonic dialects. The inflections of the nouns and verbs are better perceived in the dialect of Tatian and Olfrid, Alamannic or Tudesque writers, than in Saxon or Scandinavian. So close is the affinity between the Alamannic and Visigothic, that scholars of the greatest erudition, though obviously deficient in critical learning, have pronounced the fragments of the Silver Book to be Tudesque, not Visigothic ; and their sentiments must be allowed to have that plausibility which the equally narrow arguments of their antagonists were ill calculated to disprove.

By a skilful, accurate, and philosophical comparison of all these dialects, ancient or modern, the state of the radical speech from which they arise may be fully discovered ; and by extending the same industry to the other European tongues, a similar result prepares the mind, already no stranger to the various steps of the progress which language has made, for displaying the simplicity and the elements of its origin.

ICAL HISTORY OF

APTER III.

objects, and by the inward operation of the active principles or passions. Born in society, and indebted to it for preservation, till he have learned how to act and think in ordinary cases, he must have inherited language, or invented it. * It does not appear that any language originally existed in a finished state. Its composition indicates an infancy, which has been succeeded by many gradations of change, and subsequent improvement. The imperfect system of communication of thought, formed by children and the deaf, in civilized nations, is the principal one still in use among savages. It must have been the only one before the introduction of articulate speech. The voice, the body, the countenance, all contribute to express what the mind feels or knows. In the course of time the use of the natural signs was aided by the articulation of a few short interjectional syllables. These were uttered while the feeling, or external action, affected the mind. At first they probably were but two or three in number; which was increased gradually, as the convenience of them began to be felt. The process could not be rapid, for the natural signs are always more ready, and consequently more intelligible. †

Philosophers have involved this subject in difficulties, by supposing that savages form few abstract

* Note M.

† Note N.

PHILICAL HISTORY OF

ir notions and their names of
imals.* Children, or persons in
y, draw their notions from per-
nd perceptions; but it is ob-
ociate these perceptions with

sisted in an effort to give short expressive names to the great classes of effects which association had formed, which experience continually perceived, and judgment arranged agreeably to their characters.

Taste and philosophy will receive with aversion the rude syllables, which are the base of that medium, through which Homer, and Milton, and Newton, have delighted or illumined mankind. The words themselves, though inelegant, are not numerous : each of them is a verb and name for a species of action. Power, motion, force, ideas united in every untutored mind, are implied in them all. The variation of force in degree was not designated by a different word, but by a slight change in the pronunciation. Harsh and violent action, which affected the senses, was expressed by harsher articulations.

I. To strike or move with swift equable penetrating or sharp effect was AG ! AG !

If the motion was less sudden, but of the same species, WAG.

If made with force and a great effort, HWAG.

These are varieties of one word, originally used to mark the motion of fire, water, wind, darts.

II. To strike with a quick, vigorous, impelling force, BAG or BWAG, of which FAG and PAG are softer varieties.

ENICAL HISTORY OF

with a harsh, violent, strong
ch THWAG and TWAG are va-

strike with a quick tottering
'AG or CWAG.

—HINTON—

priate syllable, which was the verb, noun, and adjective of that quality, at the pleasure of the speaker. When fire burnt or moved in a stream of flame, AG denoted its action, itself, and its bright or penetrating quality. When water yielded to the pressure of the foot or hand, it was WAG ; when it rushed in a stream, it was RAG. When a man simply moved along, the term was WAG ; when he moved by quick steps, it was GAG ; but if he ran, it was RAG. If he struck another a vigorous blow with his fist, the word was BAG ; if he did the same with a staff or branch of a tree, it was LAG ; if he stabbed him with a sharp object, it was RAG ; if he dashed him down to the ground, it was DWAG ; and if he put him to death by bruising him when fallen, the expression was MAG. For the same reasons the names of objects varied. WAG was moving, GAG was going, RAG was running, BAG was beating, LAG was laying or licking, RAG was wounding or cutting, DAG was striking violently, and MAG was murder.

When any of the actions denoted by these primitive words was rapidly done in a diminished manner, and with less force, the broad sound of the proper syllable was changed into a slender one. Thus LIG was a slight blow : DIG, and TIG, and RIG, were diminutives of DAG, TAG, and RAG, whether used as verbs or nouns. *

* Note Q.

PHILICAL HISTORY OF

ords, recently enumerated, were
appellations ; as in that state
to all objects, whose qualities
e, an ambiguity must have ex-
them, which their modification

SECTION II.

It is a natural habit of the human mind to restrict what is general to particular, and to generalize anew that which has been so restricted ; retaining, in the meantime, the restricted idea for the base of the new abstraction. The words AG, BAG, DAG, GAG, LAG, MAG, NAG, RAG, and SAG, had been in common use to denote general classes of action. * The necessity of restricting their sense to particular kinds of action was founded in the original penury of language. Hence these terms, besides their primary sense, acquired a more limited and *personal* meaning, peculiar to the actions of the hand or body. AG naturally signified move, but, applied to the action of the hand or the body, it denoted hold, have, possess. Another form of bodily exertion is when an object is moved or brought by active and quick impulse. On this account, BAG began to signify carry, bear, produce ; DAG, which originally expressed strong violent action, came to signify work, do, perform, or finish ; GAG, instead of its general signification to move unequally, assumed the special sense of go. LAG, to lay, became, in a restricted sense, to lay hands on, seize, hold, or possess ; MAG, to compress, force together,

* Note S.

PHICAL HISTORY OF

to the kindred senses of augment, quantity or number, produce, form, whose radical meaning was nearly receding, converted its original work, work *upon*, operate, or ef-

and WAGANA signify moved, that is, made to move, wrought on to move. If the radical was used as a noun, which frequently happened, the words MA and NA gave it an attributive sense. So WAG, a wave, viz. *moving* water, with MA signified wave-made, that is, become a wave, or wave-augmented ; in other words, with or to a wave, the wave added to some other thing ; which form is the original dative case : With NA, WAG became WAGANA, a preterite participle, an adjective, and accusative case. In the first sense the new compound belonged to the verb, and signified moved ; in the second, to the noun WAG, and implied wave-wrought, waved ; in the third, it denoted *on* a wave, or *acting on* a wave. *

The effects, produced on the radicals by the other words already mentioned, were equally important. By joining AG, *having*, to WAG, move ; the compound bore what has been called a possessive sense. If the new word was used as a verb, it was a diminutive of the radical ; as a noun it was a diminutive of the original noun ; as an adjective, it signified possessing the qualities of the primitive noun or verb. Thus WAGAG, which, by ordinary contraction, is WACC, signifies to move often or a little, by repeated but small impulses ; and WAGIG is either a little wave, or, as an adjective, wavy ; of which the

* Note X.

OPHICAL HISTORY OF

is wave-having, that is, possess-
properties of a wave.

• bear, bring ; and LA, hold, or
al suffered a like change. To
ation ; WAGABA, which is literal-

3 — . . . 1 . 1 . . . 1

jective or general sense ; and therefore it required the aid of another word to fix its meaning to masculine, feminine, or neuter agents. In verbs it produced a signification of greater activity, as to the time and repetition of their sense. So WAG is to move, but WAGGER to move much, make many motions ; SPIT, to cast out by the mouth ; SPITTER, to do so in a quick manner ; PAT, to give a light blow ; PATER, to make many light quick beats. The compounds of SA and the radical words were equally numerous. For example, WAG, to move ; WAGSA, to possess motion, to wax ; MAGSA, to possess bruising, to mash ; RAGSA, to possess stretching, or thrusting out, to rax ; LAGSA, to possess or have laying, to begin to beat or strike. As nouns, these compounds signified that which has the power of motion, pressing, extending, or beating ; as adjectives, they had a similar and obvious shade of meaning. *

By the help of these nine words and their compounds, all the European languages have been formed. † To trace their powers and applications, in the different terms of the several dialects, is that immediate rule by which the incessant, but obscure and forgotten, steps of the progress of speech may be discovered and recorded. In English, in Latin, Greek, Celtic, and Sanscrit ; in ancient or in

* Note 2 B.

† Note 2 C.

PHILICAL HISTORY OF

the same changes on the same
that boundless variety, which
ry, makes the mind of man, in
mates, a stranger to the mind
id creates no ordinary impedi-
ation of science. #

CHAPTER IV.

*Origin of Language.—Continuation of the subject.—
Formation of the Pronouns, the Moods and Tenses of
Verbs, and Cases of Nouns.*

SECTION I.

AT the same period in which language was enlarged by composition, * in the manner already described, it received a permanent addition to its strength, from the combination of LAG, to strike ; MAG, to press ; NAG, to crush ; and RAG, to rush or break ; with BAG, to beat ; DAG, to dash ; GAG, to go ; SAG, to hold ; and WAG, to move. A table is given in the Notes of these compounds, which fixed for ever the masculine character of European speech. Some of them are little used at present. Many of them, in a simple or derivative state, give that energy to our poetical compositions which has been so much felt and applauded by able judges. The reader will find in the Notes examples of their effect and significations. † With regard to the principal subject, it is pertinent to observe, that

* Note 2 E.

† Note 2 F.

TOPIHICAL HISTORY OF

and might be verb, noun, or ad-
asure of the speaker. The two
as were peculiar to it, the other
try. All compounds were words
ture formed from the radical, of

with the hand, keep. These, as nouns, underwent the future changes of that class of words. They were at first common to whatever could be called self, which was I, thou, he, she, or it, in the sense of the *same* thing. At length, like other words, they were restricted, and were appropriated as follows; AG and WAG to the first person, as it is now called; THWAG to the second, and third; SWAG to the third person, and to the expression of that idea, contained in demonstrative and relative pronouns. AG was compounded with MA and NA. The first compound, AGAMA, which signifies belonging to possession, that is, to self, is used in a mutilated form for I and me, in all the European languages. The other compound, AGANA, in every Teutonic dialect, signifies belonging to self,—or own, which is its form in modern English. SWAG, by composition, became SWAGMA or SAMA, the same; and its simple form, SWA and SA, is the pronoun of the third person; as also the demonstrative and relative pronoun in Old English or Saxon, in Visigothic and Sanscrit. AG and HWAG, self or same, began to be used as relative adjectives; and THWAG, which at first equally signified same, thou, he, was limited in sense to the second person, and to an occasional substitution in place of SA, the, and who. *

* Note 2 I.

PHONOLOGICAL HISTORY OF

origin of the simple pronouns.
and adjectives are next to be
while the verb and noun were in
te, they were utterly indeclin-
composition was introduced, a

verbs. Suppose that the example is the noun **CWINO**, a woman, which is the ancient name in English, the accusative case is **CWINO-NA**, having the sense of on or upon; but the genitive is **CWINO-NASA**, by contraction **CWINONS**; the meaning of which is pertaining to a woman. So, from the words **HAIRTO**, a heart; **WATE**, water; **AUGO**, an eye; **HIMIN**, heaven; which are common Visigothic nouns, and almost English, arise the genitives **HAIRTINS**, **WATINS**, **AUGINS**, **HIMINIS**, pertaining or belonging to a heart, to water, to an eye, to heaven. In Old English, these were **HEARTIS**, **WATIS**, **EIES**, **HEAVENIS**. The present English genitive in **s**, as in heart's, eye's, queen's, &c. is the relict of this ancient adjective form.

2d, The Nominative plural was the same with the genitive. Savages express plurality by repeating the noun, as, indeed, they are naturally prompted to do whenever number, magnitude, or frequency of any kind presents itself. Our ancestors, whose propensity to composition was, at one period of their language, almost unlimited, formed a separate adjective to express whatever is found in pairs, as the feet, eyes, hands, and the like, vestiges of which derivative abound in the Greek, Sanscrit, and Visigothic.* But they entertained an idea, that, as an object connected with an-

* Note 2 L.

PHICAL HISTORY OF

1, now designated by the pre-
be conveniently viewed in lan-
e, to which the noun of the
be affixed ; so, in like manner,
ve might denote the relation
l. mite. • Hence notwithstanding

REGINA, on a director; Nom. Plur. **REGES**, from **REGINS**, and its immediate contraction **REGEIS**, directors; Gen. Plur. **REGUM** and **REGOM**, from **REGONA**, of directors; **REGIBUS**, from **REGIBASA**, belonging to directors.

4th, The genitive plural was formed on the nominative plural, by joining **NA**, **A**, or **AG**, having, to the principal part of that case. So **CWINONS**, women; **CWINONA**, of women.

On the same principle of expressing relation by adjective forms, the proper sign of the preterite participle was affixed to nouns, particularly to such as signified places or individuals. For example, **DALA**, a hollow place, a vale, compounded with **DA**, became **DALADA**, or **DALATHA**, and **DALATH**, which did not only signify daled, or made a vale; but also put in the vale, or in the vale. With **NA** this compound formed **DALATHANA**, an adjective signifying down, or what is put down; and with **RA** **DALATHRA**, pertaining to what is down. In Greek and Sanscrit, adjectives, so formed from nouns, make a class by themselves, which has been called the ablative case of nouns in books which treat of the Indian language.

Although every verb in its original form comprehended, in the bare radical, all that we now express by our present of the infinitive, present participle, and verbal nouns; yet a practice was early introduced of changing the root into a noun, by

ETIMOLOGICAL HISTORY OF

significant verb, which was
WAG, move, to move, moving ;
by adding NA, as WAGANA, to
go, as WAGIDA, to make mo-
was the common form of the
as late as the age of Chaucer -

pleasure, and expressive of action alone, had no appropriating sign whatever. * Nouns of a limited nature were formed by adding AG or A, having; RA, working; SA, holding; to the root. As that agent which has, works, holds, is generally a person; nouns so compounded began to be appropriated to persons, a distinction of whose sex became finally convenient. The noun, in its simplest form, remained to mark the object or action which it denoted, without regard to any actor. This state of the noun is the neuter, in which all substantives and adjectives continued, until, by addition of such consignificative words as had been allotted by use to distinguish the masculine or feminine agent, they assumed a respective gender. At first, all substantives were, by their nature, adjective nouns, that is, names of qualities. The adjective, therefore, when applied to any substantive, was considered as liable to receive all its changes of case, number, and gender. For as both words owed their form to consignificative verbs, which were fixed to their radicals for a special purpose, it was esteemed necessary that they both should have similar terminations in an uniform and perspicuous manner. †

* Note 2 P.

† Note 2 Q.

PHILICAL HISTORY OF

SECTION II.

underwent these important
the fountain of language, ac-
eresting properties. It has
was monosyllabic. expressive

went contraction, and become LELOG, BEBOG, and MEMOG; it being established as a general rule by observation, that if A be the vowel of the present tense, or radical, the preterite receives O; but, if the vowel be slender, the preterite receives A. The sense of this new form of the verb was completely preterite; and whether it were used as a participle, a noun, or with pronouns as a particular tense, it continually preserved its characteristic properties.

The origin of the imperfectly preterite tense has been amply related in treating of the consignificate verbs. It derived its power, in what regards time, from the words DA, do, and GA, go. As to a future tense, our fathers, from the beginning of their language, down almost to our own age, made no other distinction between future and present in speech, than that which may be gathered from the tenor of the discourse. The Celts and Cymri followed the same practice.

When language had acquired a present, a preterite, and imperfectly preterite tense, the verb was rendered personal by joining AG, I; THWA, thou, he, or she; to the several tenses. The original plural of AGAMA appears to have been AGAMANSA; and the ancient British still preserves in ordinary use the word HWYNT, they, which was originally HEOND, from HWAG, or HWAGEN; in English, who; but, in its primitive signification, self or same. The readers of our modern tongue may be reminded, that the ter-

HICAL HISTORY OF

d s, in our verbs, as in layest,
t, or laideſt ; are the faded re-
is which were formerly joined
l placed the language, in re-
pression, on a level with the
Sanskrit. its sister dialects.

not been named, except in cases of special emphasis. In the example quoted, LAGA, LAGAST, LAGATH, LAGAM, LAGIATH, and LAGANDA, were changed, in several stages of corruption, into I lay, thou layest, he lays, we lay, you lay, they lay. In Latin, in which LAG is retained in many forms and senses, particularly in the sense of read or speak what is written, and in Greek, in which the same word signifies to utter or say, the pronouns are affixed in the following manner :

<i>Latin</i>	leg-o, is, it :	imus, itis, unt. I, &c. gather, collect, read
<i>Greek</i>	leg-o, eis, ei :	omen, ete, onti, I, &c. place, put, lay, express
<i>Visigothic</i> *	lag-ya, yais, eith :	yam, yeith, yanda, I, &c. place, put, lay
<i>Saxon</i>	lag-e, ast, ath :	on, on, on, I, &c. lay, put
<i>German</i>	leg-e, est, te :	en, en, en, I, &c. lay
<i>Sanscrit</i>	lag-āmi, asi, ati :	āmah, atha, anti, I, thou, he, we, ye, they cling
<i>Old British</i>	car-wn, it, ai :	em, ech, ent, I, thou, he, &c. loved
<i>Celtic</i>	beir-eam, idh :	eamaid, ith, idis. Let me, &c. bear
<i>Persic</i>	ber-em, i, ed :	eim, eid, end, I, thou, &c. may bear.

After this display of the pronominal words in conjunction with the verb, little remains to be said further on that branch of the subject.

* Note 2 U.

ICAL HISTORY OF

ive or direct manner in which
its communication, it may be
also point out, by some shade
the action is performed on con-
can, or will happen ; but nei-
er when already off from the

whether, or, and the like ; are used before verbs, that they lose their terminations of *est*, *eth*, and *a*, in those persons which commonly have them. No speaker of good English, expressing himself conditionally, says, though thou fallest, or though he falls, but though thou fall, and though he fall, not though thou camest, but though, or although, thou came. These conditional states of action our remote ancestors signified by a fuller pronunciation of the closing syllable of the verb. For they used no auxiliary words, such as *have*, *may*, *can*, *shall*, *will*, nor the preterites of these, which are *had*, *might*, *could*, *should*, and *would*, in conjugating their verbs. The use of these words is rare in the Visigothic Silver Book ; and, on many occasions, on which they are now necessary in English, they were not employed by our German predecessors. In the ancient language, there were three tenses only, a present, a preterite perfect, and a preterite imperfect. The present and future were the same. Each tense had its conditional, formed as has been now shown. The imperative and future were often expressed by the present of the conditional mood : For that which is asked or ordered to be done, and that which shall be performed, are nearly related to conditional or possible events.

As all verbs were naturally actives, * no provi-

* Note 2 Z.

PHICAL HISTORY OF

for designating a passive state. I suffer, I undergo, I stand, sit, every other word pertaining to an inanimate condition, were active and could seem, to a certain degree, to designate which such state

VISIGOTHIC—*Pres. Ind. Passiv.* lag-yam-a, yaiz-a, yad-a : yamed-a, yeitheith-a, yand-a. I, &c. lay, on, or to *myself*

GREEK—*Indic. Pres. Middle* leg-om-ai, es-ai, et-ai : ometh-a, esth-e, ont-ai. I speak to *myself*, &c. &c.

SANSKRIT—*Present, Proper voice* lag-è, as-è, at-è : āmäh-è, adw-e, ant-è. I cling to *myself*, Thou, &c.

LATIN—*Pres. Ind. Act. voice* leg-o-r, eris, it-ur : im-ur, imini, unt-ur. I am read, &c. &c. *

The reader may easily distinguish in all these examples, the additional words in its several forms of A, AI, E, and UR, after the personal pronouns. All the passive voice in Greek and Latin is constructed after this form, and applied according to a phraseology, quite vernacular in French, Spanish, and Italian; examples of which are found in the sentences—Il se perdoit dans les eaux; he was losing himself in the water, or he was losing in the water—Il se noye, he is drowning—Il se trompa, he was deceived or mistaken—Cela ne se fait pas aussi, that is not done so, or that does not do itself so—Elle s'est morte, she is dead, and so in innumerable other instances.

A different method of expressing a passive sense

* Note 3 C.

OPHICAL HISTORY OF

ed in giving it a form analogous
o, I wake, in the old, as in the
signified, I am in a waking state,
, but I waken, either denoted
wake myself, or, I am awaked
is the passive state. To length

move, to go on moving, to be about to move, to wax or increase. This form is the source of many inceptive, desiderative, and frequentative verbs; and the origin of the first future in the Greek language, of the second future in Sanscrit.

As the original properties of the verb have been now fully described, this section of the narrative may be closed with a view of the four participles, which are the foundation of an infinite number of derivative verbs and nouns in every dialect.

I. The completely preterite participle is formed by the reduplication of the verb, already mentioned. Examples of it are OGOGA, moved; BEBOGA, forced, bent; DEDWOGA, driven, dashed; GEGOGA, whirled; HEHWOGA, shaken, driven; LELOGA, laid; MEMOGA, condensed, collected, heaped, crammed together; NENOGA, forced, crushed; REROGA, broke by rushing, tearing; SESWOGA, moved, carried round with powerful force. *

II. The common or indefinitely preterite participle, † made by prefixing GA, go, or adding DA, do; examples of which are AGIDA and WAGIDA, shaken; BAGIDA, driven by striking; HWAGIDA, whirled about with strong impulse; DWAGIDA and DAGIDA, struck forcibly, moved with violent action;

* Note 8 D.

† Note 8 E.

PHICAL HISTORY OF

heavily, thwacked; TWAGIDA,
l, tweaked; GAGIDA, moved,
IDA, laid, licked, seized, beat-
d, bruised, held close together,
by pressure, mashed, mawled;
ad down munched, mown.

milled, softened ; collected by pressure, heaped ; enlarged, magnified, enforced, strengthened ; cut, wounded, indented : NAGANA, driven down, compelled to bow, move, go, run ; killed, crushed, softened : RAGANA, rushed, torn, broken, shaken, rocked, stretched, extended, run, flowed, steamed : SWAGANA and SAGANA, moved violently, rolled, agitated, made to turn, wheel, sweep, strike, or impel : SCWAGANA and SCAGANA, shaken, concussed by most vehement action or power.

IV. The participle of the present tense, which was compounded of the verb and two consignificatives, NA, work ; and DA, do, make ; may be exemplified in WAGANADA, by contraction, WAGANDA and WAGAND, shaking. In some dialects, GA, go, was used instead of DA : Thus, WAGANGA, shaking, wagging ; which is the participial form adopted in modern English.

In the Visigothic, Latin, Greek, Sanscrit, Celtic, and, indeed, in every other dialect, these important modifications of the verb were the same, differing only by a slight shade of various pronunciation, and obscured, in some measure, by the consignificatives, SA, he ; A and I, she ; ON and UM, which had been constituted as special marks of masculine, feminine, and neuter, by a process al-

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let us remove the veil of these
ances, and unite for ever the
the same general law.

of the Present Tense.

Verb. Neuter.

The participles of the reduplicated verb became obsolete in many of the dialects, their places having been gradually occupied by those in DA ; but many instances occur, in all the dialects, of adjectives, or substantive nouns, which have been immediately formed from these obsolete varieties.

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AFTER V. *

BY J. H. M. J. VAN DER WERF

drived ; cleave, cleaved ; REG for reach, reged and reached ; STREKE for stretch, streked, and stretched ; gave rise to an adjective and substantive. To an adjective ; for what can be better English than cleaved wood, cleaved rocks, or stretched cords, a bended bow, joined pieces of matter ? The literal sense of these words are, that the actions of cleaving, stretching, bending, joining, had been done or performed on the objects specified ; but the secondary sense loses sight of the act and time, and considers the effect solely. The very same words speedily became substantives of a common description, for passed was changed into past, the past ; gived into gift ; drived into drift ; cleaved into cleft and clift ; reged into right ; streked into straight ; bended into bent, an inclination of matter or mind ; joined into joint, an articulation, (as Johnson would have explained it.) *

Hence all verbs, adjectives, substantives, and every word whatever not a person of a verb, which ends in D, TH, T, or in any of those letters with any single vowel after it closing the word, are directly or indirectly descended from the preterite participle in DA, or the present participle in NADA or NDA.

As a direct illustration of the extent to which this rule was carried, it must be added, that sub-

* Note 3 H.

PHILICAL HISTORY OF

of the language, easily admit
to verbs, and of receiving the
e. Examples of which may
verbs to straight, to gift, to
in eyed, fated, skied, vaulted,
or others which do not make

age ; or earthen dome, and earthed dome. The same power of NA exists in straiten, to make strait ; lighten, make light ; moisten, make moist, and the like.

3d, The most original of all derivative words come from the ancient redoubled preterite. Every English speaker knows that the preterites of many verbs differ materially from their present tense. For example, cleave, clove ; weave, wove ; drink, drunk ; come, came ; abide, abode ; drive, drove ; bind, bound ; shoot, shot, and so of others. In the earliest ages, these words were CLIF, cleave ; CLIF-CLIF, or CECLOF ; WAB, WEWOB, or WEWOF ; drink, DEDRONK ; CWIM, come ; CECWOM, or CECWAM, came ; AN-BID, continue, remain ; AN-BEBAD, remained ; DREIB, drive ; DEDROB, or DEDROF, drove ; bind, to put on a tie, from BAGAND, or BEGEND, encircling or putting about ; BEBAND, or BEBOND, bound ; SCIT, drive, cast ; SCESCOT, shot, driven. According to the idea on which driven became drift, cleaved clift, streked straight, bended a bent, heafod, the head, that is, were changed from participles into substantives or adjectives ; CECLOF became clove, a chink or fissure ; WEWOB, a thing woven, a web ; and WEWOF, that which is woven into a web, woof ; DEDRONK that which hath taken drink, drunk ; ANBEBAD, a residence, abode ; DEDROB, a drove, that which has been or is driven ; BEBAND, a tie, band, or that with which some-

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nd, a bond; or that which binds
ion, a bound. From scescot,
scot, the old word for a shot or
issile weapon; and scot, what is
in a club, a share. SKATT was
oney, because it was given out

ed a new noun and verb from every radical. So BAGAND, binding, a twisting, contracted into BAND, BEND, BIND, of which the preterite BOND or BAND gave rise to a new generation : WAG, move ; WAGEND, WAND, WEND, WIND, be moving : HWAG, move with violence or with an effort ; HWAND and HWIND, whirl : SWAG, turn ; SWIND, move : LAG, lay, assuage, soften, smooth ; LIND, smooth, mitigate : DAG, strike ; DING, beat : GAG, move ; GANG or GING, go : DRAG, draw ; DRING, draw out, protract ; SAG, speak, put out words, (*exprimere vocem*;) SING, continue the voice : HWAG or HAG, move or lift with a strain ; HANG, lift up, suspend : SWIG, to turn, move by force ; SWING, to make turns in motion, like a bell when rung ; BAG, to beat ; BANG, to beat greatly : WRAG, to force by violent action, to cast, bend ; WRING, to twist, torture, drive out of its straight and natural form or path, in the preterite WRONG : RAG, to shake by a penetrating, breaking, rushing force ; REND, also to stretch, put out, send out, produce, bring : STAG, step or give a stretch ; STEND, to make strides, also STAND, to fix the feet in their steps : FAG, to lay hold of ; FANG, seize : HIG, bend after in pursuit ; HIND or HEND, pursue, try to catch, (preterite partic. HUND or HOND, that which catches—a dog.) From all these sources now explained, incessant streams of derivative words increased the language. Every new noun might become a verb, every new verb

ICAL HISTORY OF

a having its own particular
The radicals were also com-
prising consignificatives, with
AG, bear; LAG, hold; MAG,
and SAG, possess.
or derivative might become a

wave, belonging to it, wavy ; HEF, a heave, a lift ; HEFIG, partaking of a heave, heavy ; LEAF, a blade of a tree ; LEAFIG, having a leaf, belonging to a leaf, leafy ; ROD, red ; RODIG, having redness, ruddy ; GORE, thick blood ; GORIG, partaking of gore ; TAG, to draw, stretch ; in the contracted present participle, TEND, to stent, stretch ; TENDEND, stretching, and in the softer Latin pronunciation TENDENT ; TENDENTIGA, partaking of stretching, that which belongs to stretching ; TENDENTIA, tendency. These are the steps by which the Latin and its descendants have enriched language.

The derivative thus formed is of a diminutive character in what regards the sense. The radical has the sense unimpaired ; the word produced by AG implies not the full sense, but some degree of it. So dew, the morning or evening damp ; dewy, having the quality of dew, having the nature of dew ; snowy, having something of snow. This appears particularly in nouns ; dog, an animal well known ; doggie, having the nature of a dog, a little dog ; dear, a darling ; dearie, a little darling ; lad, a young man ; laddie, a little youth, a favourite boy.

In the very infancy of language, AG was affixed to all the radicals in the above sense, which changed each of them into a frequentative or diminutive. So WAG, move ; WAGIG or WAC, shake, move by little and repeated pulling, awake, vex, weary,

SOPHICAL HISTORY OF

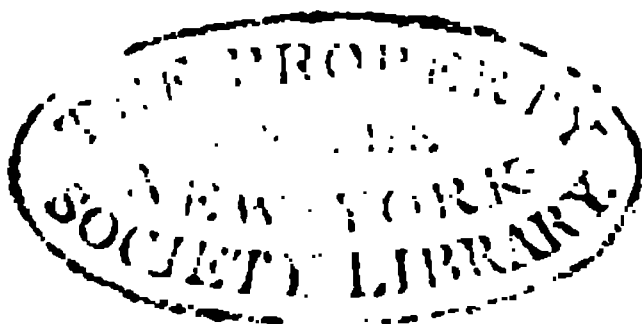
AG, lay on ; LACC, lay on gentle
; tongue, stroke, soothe, flatter :
work with repeated action, bake :
;C, bruise gently, knead, make
e : BAG, rush, drive through an
ch out, reach with the hand or
nt, stretch in walking, expand,
: SWAG, to lay hold of, seize ;
gently, taste : LAG, seize with a
; LAECC, take, hold : SMAG, to
h a firm destructive impulse ;
.. ..

Every word ending in B, P, F, as also many in V, are of this order.

3d, The consignificate MA, make, was, like NA, work, an early sign of the preterite participle, and, therefore, a fertile progenitor of many words now in ordinary use. Some examples will explain this class of substantives and verbs, of which our ancestors frequently availed themselves. BAG, force, bend ; BAGM, what is bent, rolled, a piece of wood, a tree, log, beam : WAG, to turn, turn round ; WAGM, what is turned round ; WAMBA, the belly : LAG, a laid sunk place ; LAMA, a ditch : RAG, rush ; RAMMA, that which rushes in fighting a ram : THWAG, seize ; THWAMA, or THUMA, that which catches, a thumb : SWAG, seizure, property, possession, self ; SWAMA, and SAMA, belonging to *self*.

In composition with BA, this order of words is remarkably numerous and expressive, in all the dialects. So from TOG, lift, raise ; TUMBA, a hillock, grave-heap, tomb ; from LITH, a bending ; LIME, a joint :* from DOB, to beat, make hard ; (whence DOB and DOFF, hardened, stiff, dull, deaf,) comes DOBUMBA, by contraction, DUMBA, dumb. The derivatives in P, which is the softer sound of the consignificative BA, are plentifully used in the English and Scotch dialects. I shall insert some of the more amusing and ordinary varieties of these.

* Note 3 I.



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bedew, sprinkle ; DAMP, a little
n CEAG, to move the teeth or
k, or bite ; comes CHAMP, to
and violently. The frequenta-
of this kind are of that descrip-
tives, BUMP, to give a little hard

we may quote WAG, to move ; WAG-LA, to partake of motion, WAGGLE : SWEG, to revolve ; SWEGEL, the moving clouds : REG, to stretch ; REGEL, a thing extended, or straight, a rule : GAG or GOG, to move unequally ; GOGEL, to move so, quickly : MAG, to bruise, maini ; MAGEL, to maul, mangle : SAEG, from SWAG, to go ; SAEGEL, that which makes go, a sail. Such forms are often contracted ; so, WAL, to roll, turn ; BAL, to roll ; CWAL, to bruise, kill ; DWAL, to wander ; FAL, joined, wrought together, from FAG, to work, operate, collect, join, fadge ; HWAL, and HAL, to hold and turn, the one sense originating from HWAG, in the signification of seize, the other from the radical meaning of move ; LALA, to lay, lie along, loll ; MAL, to bruise, grind, mill ; SCAL, a cut, slice, shell, scale ; STAL, a fixed place ; STIGEL, a sharp, or spiked object. The same words, by composition with ED and IG or IC, its softer form, soon underwent a secondary change ; examples of which are, WEALC, to roll ; HWEALC, to twist ; BALG, to make round, the belly ; to swell, rage ; FALD, from FAGELED, gathered together, a fold ; MEALC, what is squeezed from the teat ; MULD, crumbled earth, mould ; SCALD, the scaly state, scald ; SCALC, one whose hair is cut, a slave ; SPEALC, a split, from SPAL, to cut ; WEALC, a twisted shell ; DALG, a ditch, from DAL, dig, and DOLG, a dagger, a wound, from the same compound ; SWELG, a throat, or open mouth,

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FEALG, dun, or flame colour-
ry, waving, shining. Com-
e species gives **HWEALM**, over-
plete murder ; **HELM**, a cover,
L, to cast over, hide ; **WELM**,
boiling heat, from **WEL**, ori-

nify one putting together, a maker or joiner, but wrought into the state described : **MAGER**, from **MAG**, press, which signifies not a presser, but put into a pressed sunk state, meagre : **LAGER**, a place where things have been laid ; **LIGGER**, a lying place, a bed, a camp : **WATER** from **WAGD**, **WAGT**, contracted into **WAT**. The compound signifies pertaining to water ; that which has become water. Secondary compounds, with **ER** affixed, are innumerable : so in the old language, **BAG-ER**, that which rushes forward with its body or snout, a boar : **AGER**, that which moves by working, an oar ; **AGER**, belonging to possession ; **AAR**, property, goods : **WIGER**, from **WIG**, struggle, contend ; **WER**, war, and the like : and in modern English, **AFT-ER**, belonging to **AFT**, what is off, or behind ; **LAUGHT-ER**, pertaining to **LAUGHT**, which was a name for this act from **LAHOD**, the preterite of **LAH**, or **LAG**, to burst into a loud sound, laugh ; **SLAUGHTER**, making destruction by striking ; or pertaining to that act, from **SLAGD**, a noun derived from the preterite of **SLAG**, to strike a blow. Of the same species are **LATTER**, **FORMER**, **SOONER**, **EARLIER**, and, indeed, all comparatives, as they have been called, of adjective nouns. The following distinctions in this matter are to be carefully made. **RA** originally signified make, but not maker, for verbs were names of action, not of actors. When affixed to words, it therefore communicated the sense of make to

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ompel; DRIV-ERA, (for the last
hort in such instances,) drive-

To make this noun personal,
ition of A, or AG, act; hence
e who drives, a driver, and in
LI or DRIVERO. In the decay

The last radical source of compounds is by the union of SA with the primitive; its sense being added to modify the general term. So BAG, to strike; BAG-SA, possessing striking, to strike in an inferior manner, to begin to strike: WAG, to move: WAGSA, to begin to move, to move by little and little, to wax: LAG, to lay, throw, throw away; LAGSA, to begin to throw away, to do so a little, to let go, relax: MAG, to squeeze: MAGSA, to squeeze a little, press a little, mitigate by pressure: RAG, dart forth; RAGSA, to rash, run into; RAC, to reach; RACS, to rax, to stretch. The same termination was affixed almost universally in some dialects to adjectives and substantives, that their relation to a masculine agent might be designated;—but a distinction similar to what has been made in the case of RA takes place here also. SA, in nouns in which an agent is implied, is from SWA, self, or he; not from SA, possess or hold. Consequently, verbs and adjectives of quality are from the latter; the former produces the masculine adjective or substantive. Here we may close the subject of nouns and verbs, which have arisen from the nine primitives or their compounds, enumerated in Chapter III. at the beginning, by addition of the nine consignificatives.

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SECTION II.

kinds, consisting of a radical
were, in a short time, inter-
e nine moveable words. Some

drive at ; * BLADDER, having the quality of being blown ; from the same BLAG, in the sense of sending out, shooting ; BLAD, whatever has grown, a blade, corn, &c. ; BLADIG, leafy ; BLADGIAN, to have blades, grow ; BLOGD, whatever is blown, a flower, a blister, &c. ; BLOTSUM, what has been blown, a blossom : MAGD, produced ; MODERA, a producer, mother : FAGD, made ; FADORA, a maker, author, father : BRAGD, birth, bringing forth ; BRAGDOR BRODOR, one belonging to the same breed, a brother : DOGT and TOGT, producing ; DOHTOR and TOHTOR, one pertaining to production, that has been produced : AGD, EACD, increase ; ATT-A or AUCTOR, one who makes increase, an author, a father : SEGD, setting, sealing ; SADOLA, a thing to sit on, seat, saddle ; SET, setting ; SETTLE, to give setting to : RAGD, noise, racket ; RATTLE, making of noise, repetition of noise : HWIG, turn ; HWIGER, to make turns quickly, to whirr ; hence HWIREL, HWIRL, to put in action that kind of turning : TWAG, to seize or pluck forcibly ; TWIG, to do so with less force, or quickly ; TWIGER and TWIRL, to make move rapidly by touching : SMAGD, a strong blow, a keen, penetrating, sharp impulse ; SMEDDUM, sharpness ; or the dust which has been made by the operation of such impulse, flower, &c. : FAGD, seizure, from FAG and FAH, seize, fathom, as much as can be con-

* Note 3 M.

ETYMICAL HISTORY OF

at a stretch ; but in a primitive sense, to move, impel, fly, fall ; hence the word which flying is performed, a wing, for moving with, a fin ; action, to tremble as dogs do

RIPPLE ; from **AP**, anciently the name of all kinds of fruit ; **CREOP**, creep ; **GRAP**, seize ; **RUMP**, make into wrinkles ; **CRIMP**, form into plaits or small inequalities ; **RIP**, pull up, and rub gently. Words in **AMP** and **IMP** are exceedingly compound ; for instance, **CRAG**, break ; **CROGMA**, **CRUMA**, what has been broken, a crumb ; **CROMBA**, to make into crumbs ; **CRUMBLE**, the final derivative, to make by small frequent motions into the state of crumbs. **HWEALB**, a turn, from **HWEAL** ; **CEALB** or **CEALF**, the young of cows, from **CIG** and **CWIG**, to bring forth ; **LAMBA**, the young of sheep, from **LAG**, lay, bring ; **HWEALP**, the young of dogs, &c.

3d, Compounds of **EN** or **NA** ; and **M** or **MA**, as **BOTTOM**, from **BOGD**, a stump, a root, foundation ; **BESOM** from **BEGSOM**, a sweeper ; **BOSOM** from **BOGSOM**, the bend, the hollow recess of the breast ; **BARM**, whatever is carried, or may serve for carrying, the head or foam of working liquor, or the lap ; **WARM** from **WAGERUM**, in a moved agitated state ; **WORM** from **WIGERUM**, a thing that wriggles ; **THARM** from **THWARUM**, twisted ; **SWARM** from **SWAR**, to be in force, in a multitude ; **KIRN**, churn—what is driven back and forward, the action or the instrument, from **CYR**, to turn ; **MILN**, the grinding place, from **MULENA**, ground ; **CWERN**, a hand-mill, from **CWIRENA**, turned. Of old, feminine nouns had this termination, so **GODENA**, a goddess ; **REGINA**, a female sovereign ; **MAEGDINA**, a female young per-

son ; for MAEGD or MAGD from MAG produce, signified a child of any sex. Thus MAEG, by itself, but rather with the consignificative A, is found in the sense of a boy, a son, a relation, brother, cousin, man of the same tribe, man in any sense. Of this word MANN is a contraction, and meant originally either a male or a female. Under this head must be reckoned such verbs as HEARTEN, WEAKEN, DARKEN, TURN, from TWIR, to go round ; the nouns BUTTON, GLUTTON, IRON, HORN, BURTHEN, SCORN, SLATTERN, GARDEN, BRAIN, TWAIN, WELKIN, derived from BOGD, any rounded object, or stump of a rounded form ; GLUGD, the preterite participle of GLUG, to swallow ; AES and AER, the ancient names for every metal ; HWEORN, the participle of HWEOR, to raise or turn ; BAR, carry, in the participle BERD and BARD, a load ; BORDEN, what makes a load ; SCYR, to cut, use sharply and contemptuously ; SLAGTER, to act in a soft, careless, dirty manner, from SLAG wetness, dirt ; GARD an enclosure, from GEWARD, enclosed, or GERAECED, bound ; BRAEGEN, soft, bruised, broken ; TWEGEN, divided, from TWIG, to divide by cutting ; WEOLCEN, the curled clouds, the revolving vapours of the air. Diminutives in kin are of this class. They are secondary compounds made with AG and NA ; for example, LAMB, the young of a sheep ; LAMBIG, a little lamb, (a lammie, as it is pronounced in Scotland,) whence LAMBIGENA, a lammikin, a lambkin.

Under this title also must be noticed all words terminating in N, except derivatives from the participles in ND, NT, or NG, which, by corruption, have lost their final letters. Derivatives from the Latin or French, which terminate in ON, with few exceptions, ended in ANG, ING, or ONG, the sign of a present participle. Indeed, there is reason to suspect that they originally stood as follows ; REG, to direct, govern ; REGIGONGA, a governing, a region ; CAP, take ; CAPT, taken ; CAPTIGONGA, a seizing, a caption ; SEC, cut ; SECT, cut in the preterite sense ; SECTIGONG, section ; RELATUS, brought back, related ; RELATIGONG OR RELATIGING, a *re-lating*. These harsh but significative terminations were softened into ON. Such formations are common in the Teutonic dialects, and perfectly agreeable to the established analogies of the language, being similar to the English verbal nouns, which end in ING, of which the loving, the speaking, the hearing of the ear, the understanding of the mind, are familiar instances.

4th, Compounds of various kinds, and of a complicate description ; such as DWERG, a dwarf ; HARD, firm under the touch ; YOUTH, GROWTH, SHANK, FLIRT, START, THANK, BLINK, CLASP, GASP, NARROW, HOLLOW, BARROW, WINDOW, &c. An analysis of some of these miscellaneous terms will display the genius of ancient speech, and exemplify the history of many hundreds of similar words. DWIG means to

drive, turn, change ; DWIGEN, DWINE, and DWINDLE, to change, diminish, disappear ; DWIR for DWILGIR, to decrease ; and DWERIG, DWERG, and DWARF, a diminutive creature. HARD is from HWERED, collected, gathered, firmly rolled, repulsive. YOUTH is in Anglo-Saxon GEOGOTH. The radical is AG, increase, grow ; also breed, produce. GEOGOD is the abstract, but the adjective is OG, growing ; and GEOGING, waxing ; by contraction YING and YOUNG. It is worthy of observation that AGELO in the preterite signified ALD or OLD ; the one word is properly translated growing, the other grown : GROUTH is from GROWTH, the preterite participle of GROW, to send out, spring : the radical is GRÆC, in its preterite GROH, which is changed into GREW. In the oldest state of compounded language, many preterites and parts of verbs ended in G, or its softened sound H ; and these in time were converted into the terminations AW, EW, and OW, and the like. Ordinary examples of this are found in BLOGEN or BLUGEN, blown ; BLUH, blew ; SAEG, see ; SAH, saw ; THRAG, throw ; THRUG, threw ; THROGEN, thrown ; HAG, hew ; HAGED, hewed ; CRAG, crow ; CROG, crew ; CROGEN, crown ; SCEAG, see, observe ; SCOG, saw, discerned—the originals of show and shown ; FLIG, flee ; FLOG, flew ; FLOGEN, flown. Among nouns, BOGA, a bent object, a bow ; LØG, laid, low ; LOGEN, laid, lown ; CLUG and CLIW, clue, roll ; STRAEG, straw ; LAG,

law; DEAG, dew; SAGA, a saw; PAGA, a pat, a paw; MAGA, the maw; FLAG, a breach, flaw; CEOC, the jaw; SCAG and SCOG, a shaw, a covert of wood; FALG, a furrow; FELG, a fellow; SLAG, a blow; BULG and BILG, any swelled thing, a billow; TRUGAN, to trust, lean on, depend on, believe; TREUGA, a truce; TRUGOTH, trust, truth; CRAG, a crow, any noisy thing; BRAEG, a ridge standing out, a ledge, a brow; SORG, heaviness, sorrow; MORG and MORGEN, the dawn; SNÆG, snow; ROG and RAG, a line, a straight course or line, a row, order, series; HOLG and HOLH, hollow; HALIG, holy; AL-HALIGEN-MÆSSE, All-saints-mass, All-hallow-mass. In conformity to this extensive law, GROWTH is the preterite of grow, from GRAC or GRAG, send out, spring: SHANK or SCEONC is a compound of SCIN, the sharp prominent bone of the leg, from SCIN, to cast out: The radical is SCAG, to agitate greatly and forcibly;—hence it signifies to shake, drive, strike, cut by a blow; to drive by violent impulse, dart, shoot. The words THANK and BLINK, originally THANC and BLINC, are formed after the same analogy. THIG and THWIG signify to seize, pull, catch; and in a secondary sense, take. In the latter sense they were early used to mark the operations of the mind. In simple and vulgar language, the up-take means perception, judgment, and understanding. I cannot up-take him, signifies, I cannot understand what he means or says.

I take it that you do not know, is, I think you do not know ; my opinion, my suspicion, my judgment is, that you do not know. Hence THINC, from TAGING or TAGINGG, taking, judging, the act of judging. As a verb, this word signifies, I perform the act of taking : in the infancy of compounded language, it also denoted perceive, take with the eye : the preterite is GETHANC, imputation. The word BLINK or BLINC is from the radical LAG, to strike, a very early application of which to light has left numerous derivatives in every European tongue. LAG, shine, dart like light, has produced LIG and LOG, flame, lowe ; LIGED, (preterite partic.) LIHT, light ; LOGMA, LEOMA, a making of light, a leem ; LAUCHMON, to lighten ; LAUCHMONI, lightening : BLIG, to strike with hasty light, or to flash like an active or winking eye ; BLIGING, a coruscation ; by contraction, BLINC, to give quick repetition of light : from the same radical, GLIGM, to gleam, give flashes ; GLOM, (preterite,) the state of gleaming, when light and darkness mingle ; GLOMING, a present participle from GLOM, the *actual* presence, or beginning of morning or evening twilight ; GLIMMER, from GLEAM, to give short quick flashes ; GLIMPSE, from GLIOM-SA, to make *one* gleam, to give a flash ; GLENT, a hasty small turn of light, from GLIGEN, to lighten ; GLENT, and GLINT, from GLIGENOD, lightened. From GLIGD, the preterite of GLIG, to send out

light, is GLIT, a single spring of light ; and GLITTER, to make many quick short springs of that kind. GLIGS signifies to begin to shine ; GLIGSOD, GLIST, an incipient emission of light ; GLISTEN, to begin to shine, to be in the act of assuming a clear appearance, as happens when tears come into the eyes. Such are the powers of our native speech.

Words ending in SP are often, by transposition, from PS. The old language has CLAPS for CLASP, GRAPS for GRASP, WAPS for WASP, GAPS for GASP. CLAP is to strike in one sense of the compound radical LAP, and in another to seize ; hence CLAPS, and CLASP, to begin to seize, to lay hold on : GRAP is to grip, seize ; GRASP, and GRAPS, to make a seizure by a smart act : GAPS is to make a quick strong gape, from GAP, to open : WAPS means either that which waps, viz. strikes, or, which is the most probable, that which waves back and forward in airy rings. The consignificative SA, hold, seize, take, gives all this order of words a very *active*, operative character, as to signification.

From SA, and the consignificatives AG, or AC, and DA, rise the two immense orders of verbs and nouns in ASG, ISG, OSG, USG ; or ASC, ISC, OSC, USC ; and in ASTA, ISTA, OSTA, USTA. The derivation of the first order is as follows ; BAG, in one sense, a blow, BAGSA, the giving of a blow, making of a blow ; BAGSC, or BAGSIG, blow-making, by contraction, BASG, or BASC,

a beating ; BAG, in another sense, to move, make run, or to run ; BASG, viz. BAGSAG, or BAGSIG, having the property of running, that is, round : FREG, or FRAG, early, new, soon, got after being killed or made ; FREGS, pertaining to FRAG or new ; hence FRAGSC, fresh, having the quality of being new : LAG, lay on ; LAGS, and LAGSC, to lash : MAG, and MAC, pound, mix by force ; MAGSC, mash : RAG, rushing, precipitate ; RAGSC, having that quality, rash : FLAG, to dart broad flames ; FLAGSC, a flash : THRAG, squeeze, bruise ; THRAGSC, to thresh, beat : SPLAG, to bring a broad quick blow ; SPLAGSC, to splash : NAG, and GNAG, to bruise by a knock ; GNASC, gnash : SWAG, to move powerfully ; SWAGSC, to swash : SCOT-A, a man of the Scottish tribe ; scotisc, belonging to that tribe : ANGEL-A, a man of the Angli, the tribe which dwelt in the angle ; ANGLISC, belonging to that tribe : WAL-A, a traveller, foreigner ; WALISC, belonging to foreigners, Italian or Welsh : GRAEC-A, a man of the Greek nation ; GRAECISC, belonging to it, Greekish : DWEORF, a diminutive man ; DWEORFISC, dwarfish : UPPA, raised, from GEHOP, elevate ; UPPISC, having the quality of being raised, uppish : LAG, laid and low ; LAGISC, having the quality or nature of being low, laighish. So blackish, sweetish, tartish, rakish, foolish, &c. from BLAC, defective in colour ; SWEET, soft to the taste or senses ; TART, stinging, pungent ; RACA, a roaming,

roving man ; FOL, a soft, simple creature. The other order in SDA, and STA, is formed in this manner ; BAG, move, carry ; BAGSA, to be *in the act* of moving, an actual load ; BAGSODA, or BAGSTA, a thing actually borne : LAG, lay, lay off, put away, let go, loose, send off ; LAGSA, to be in the act of doing so ; LAGST, the deed or act of letting go ; —but LAG, to lay on, has LAGST, a load, a burden, a last ; LAG, to lay down foot ; LAGST, LAST, a foot-step, the print of a foot, and shape of a foot ; LAG, to seize, by laying on hand ; LAST, a lifting of any thing, as water, &c. : CWAG, to move, drive, cast a throw ; GA-AG, and GA-AH, to blow, breathe ; GA-AHST, GAST, breathing, breath, what is of the nature of air, a ghost ;—but GAG, to go, to come, to travel, produces GASTA, a comer, traveller, a guest : BLAG, to drive, drive or force out, blow as wind ; BLAGST, a blast : FAG, join together, work into a firm connected state, fix, bind ; FAGST, the act, or abstract of fixing, making firm, fastening ; hence fast, a secure place, and fast, a fixed or *kept* time ; far different from the descendants of FAG, to chew ; FAGD, and FAD, or FED, perform eating, *feed* ; FEDST, an eating, a feast. Adjectives receive this termination, as LAG, slow, lying, lengthening out, waiting ; LATA, for LAGTA, having those qualities, LATE ; LATSTA, having the nature, or being made to have the nature and quality of late, latest, LAST : LIG, or LAG, to lay, bring down, decrease ; LIGT,

and LIT, diminished, small; LITEL, having the quality of small; LITSA, actually possessing the same quality, pertaining to it, less; but LITS, actually diminished, also receives the consignificative RA, and forms LITSER or LETSER, lesser; and LEAST comes directly from LITS-EST. MAG, force, power, large, long, broad, takes ER, and forms MAGER, which, when considered as an adjective, means plentiful, numerous; but as the comparative of an adjective, or quality of a quality;—greater, wider, broader, more abundant. In the form of MAGSOD, magnified, by contraction, maist, most; it exemplifies this part of the general subject. So also MIGN, diminished from MIG, to press, grind, crumble, consume, diminish; had these appearances—MIN, diminished; MINER, having the nature of MIN, small; MINNISTA, made into the state of MIN or small: and FAECO, from FAC, to make into a heap; whence FAEC, a division, a parcel, a piece of any thing; and FAECO, or FAECS, belonging to a part, partial, which adjective received the forms of FAECOER, fewer; and FAECOIST, fewest.

CHAPTER VI.

Sketch of the Nomenclature of the External World and Man, as fixed by the Inventors of our Language.

THE copious account of the progress of speech, in the preceding chapters, may be confirmed by a view of those names, which our ancestors imposed on the principal objects of nature and thought. A sketch of this kind must be imperfect. It will, however, be sufficient to satisfy rational curiosity, to stimulate abler inquirers, and to show how the mind conducted itself in forming the medium of rational intercourse.

The opinion of the active powers of nature had its origin in analogy ; * but it was universally received among the savage tribes, that were insensibly preparing the way for a better state of society and knowledge, by giving a necessary impulse to reason and thought. I have shown the idea, according to which articulate sounds were formed to express those general notions, which are the product of every human mind, acting on the various, com-

* Note 3 N.

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unt experience of the senses,
etween infancy and maturity.
ntinued to be monosyllabic,
the effect, the instruments of
ned one and the same name.
ed that imperfection of speech,

cipal quality. Permanent or inherent qualities were considered as prior or present acts. The radical itself, the preterite and present participles of the radical or derivative verb, are, therefore, the base of all nouns. All new objects were named from their qualities, which were classed according to their resemblance to other acts, or qualities, formerly examined and known.

FIRE, AIR, WATER, EARTH, are the most obvious agents in nature. Fire was called AG, move, *agitate*, penetrate, *dart*, shine. The same word signified to burn. Its derivatives were AGELA or AELA, to burn; EGLED or ELD, fire or kindling; ELDING, matter of fire, firewood; ASCA, burnt matter, ashes; AGEMBER or EMBER, a burning particle; CAGAL, coal, the same as elding; ACSELA, a burnt or burning thing, AISLE; BRAG or BRAC, to destroy by fire; * hence BRIGN, BRINN, burn. The radical is RAG, *agitate*, destroy; hence RAGST, roast; BRIGSTEL, to bristle; TRAEC and FRAEC, to fry. To kindle was TAG, to catch fire TAGEND, TAND, and TIND. From AG is CAG, to shine; also CAGAND, kind, to kindle or fire. In ancient times AGERA signified to fire, whence ARD, combustion. The flame was LIG, LOG, and FLOG; a spring or rush of light was RAGD, a ray; and a large stream of light, BAGM,

* Note 3 P.

ANAL HISTORY OF

effects of fire on the senses,
E HWAGT, agitated, strongly
T WACEROM, from WACER, to
OR CAGLED, fired, calid.
ed from the same radical AG
Hence AH and AHER, the

her name in Greece, or MANA, he who increases, waxes, grows. The stars were STAIRNONS, those which move, from STYR to stir, or those which are fixed, from STAIR, stiff. The coruscation of light was called FAG, literally to shine like waving light ; and such light was termed FOGON and FON and FIGER, properly fire.

Water received some of its hundred names from WAG, to move, which is its obvious quality when it is pressed, or when it runs ; AG, WAG, AH, A, EA, EAG, EAGSC, AGER, WAGER, AB, AP, WAP, WAC, HWAGM, HUM, WAGS, and WAS, are all the same expression, varied by the consignificatives. Hence WAG, to wet, supple ; WAGD, wetting, and its attenuated form WET, to moisten. WET, as a noun, is a derivative of WETET, moistened. Running water was RAG, to burst or run ; hence RAGEN, a run, a river ; also STREGM, what is stretched ; or GANG, a course or movement ; STRAGEND, strand, a runner ; FLOGS and FLOGT, a flow ; BECC, a moving or bending stream ; BROCC, a burst of water, a brook ; FAGD, a fall. Stagnant water was called LAGO, lake : and STAGEN, stanck, standing ; and LIGN, a linn. Any lake or the sea was named MOR or MAREI, the great water ; or SAEG, the moving water. WEG, movement, was the general name for waving, rolling water ; GEOT, a dash of water, a jaw ; and BILG or BOLG a swell or billow. Springs were called WIGL, what boils in little waves, a well, or spout ;

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derived by any appellation which
signifying, living, starting, running.
named HWEOL, a circling flood,
it turns round; SWELG, a swal-
lowing; and the portion of water was DROP,

SNAG, from SNAG, to drive on ; sleet SLAG†, from SLAG, to beat ; hail HAGEL, from HAG, make into round balls ; or GRANDIN, from being like grain ; * a shower SCUR, a running or moving storm. This word is from SCIR, to move, which has in the preterite GESCURA. STIRM, a storm, is from STIR, a contraction of STIGER, to move, to STEER, or STIR. A rainbow is REGEN-BOGA. Mist is from MIGST, gathering ; dew † from DEAG, to dip, make wet ; dank, from DEAGINCŒ, having the actual property of DEAG, moisture ; and damp is from DEAGAMP, or DEAGENIBA, by contraction DAMPA. Frost arises from FRIG, to make rigid, that is stiff ; and ice, from EAGS, cold ; or EACS, union ; because the waters are joined. The ancient name of cold was AG, action, painful action. The derivatives were AGEL and ALG, the state of cold, being cold ; GE-EGELO, GELU, cold ; and CE-EGELED, made cold, or cold. The extremes of heat and cold resemble one another in the effect which they have on the senses.

The ancient names of the earth were AG, AC, EAC, APA, OP, and several others, which all originate from AG, to move. ‡ Production of every kind was denoted by terms signifying to move, act, work, operate, make. Increasing of every kind was denoted by words whose proper meaning was to

* Note 3 U.

† Note 3 X.

‡ Note 3 Y.

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proceed. Maturity and Age
the preterite participles of these
struction was easily marked by
as belonged to its numerous
ese were to break, dash, drive,
read, crush. But to fall, to

from HAH, to lift ; and MAGUND, a heap, a large heaping, from MAG, to gather by pressure and force. Hence MUND was a heap of any thing, a mound, a mountain, a defence, protection. Particular names of these were BRIGA, BEORGA, what is pointed, prominent, from BRIG, to reach out ; SWEOR, the neck or turn of a hill, from SWIGER and SWIR, to roll, turn ; CNAG, a round hill, from NAG, to drive round by force ; of which the derivatives are CNOGEL, a knoll ; and CNOFA, a knob. From TOG, to lift, are found TOGM, a heap, and TOGMUL, tumulus, a little heap, and TOGMOC, a Celtic word, in the Lowlands of Scotland called a tammock. LAW and HLEAW arise from the preterite of LIG, to take up, lift.

Among the earliest names of mountains are ALB, from HELB or HELP, an obsolete derivative of HWAG, or AG, to lift or raise ; and BIGEN, or BEINN, from BIG, to dart, stab, point. The sharp ridgy appearance of many mountains procured them the names of DRUM, the back, from DRAG, to stand out, to run along ; and CROBAT, from CRAB, a derivative of RAG, to stand out in a sharp form. A hill, with a circular plain on the top, was called DUN and DINAS, from TYN, to inclose.

Rocks and stones were termed RAG or ROC, a split ; CRAG, a split ; LAG, and LAP, a cleft ; CLIP, and CLIFF, cloven ; STAGENA, fixed, from STAG, to be stiff. A ravine was called HOLH, heugh ; or

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cleave, a cleugh. A flat stone
to broaden, make plain. A
rock, was SCAR, from SCYE,
ing hills, if strait, was called
catch; but GLIGING, or GLINN,
* * * * *

TRAG, to grow; FAG, to proceed by moving. Hence AGBA, and APA, fruit; AKR, and WOCER, increase of corn, trees, cattle, and of every thing vegetable or animal. Hence also WACSA, to breed, grow, generate, increase.

The body of a tree was called BAGM, BEAM, and STUBN, the stock; a forest was WACD, a wood; a bush was BOGSC, a shrub; SCRUB, or SCROBBA, a short tree; SCROGGA, the same, from SCRAG, to cut, whence SCRED, for SCREGED, shred, and SCROGUNTED, scrunted. Other names were WALD, from WAGELD; HOLT, a knot of trees; and HURST, or HIRST. A branch was called BOGA, a bough, from BAG, to bend; and BRAEC, and BRANC, from RAC, to reach out, or to separate from, as the arms do from the trunk. A branch of a branch was SPRAEG, a spray; a little division TWIG, or TWIGEN, by contraction TAN. To sprout was termed BAG, and BLAG, and CWIG, or CIG, active verbs in ordinary use in the senses of to drive out, to strike out, to move. From BAG came BOGD, a bud, a round germ, which the French call bouton; from BLAG the old term BLAGD, BLAED, produce of any plant; and the modern words blade, blossom, bloom, the very names of which may remind the cold philosopher, that he has not yet reasoned himself entirely into stone.

O flowers!

That never will in other climate grow,

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and my last
red up with tender hand
ng bud, and gave you names ;
ye to the sun, or rank
ter from the ambrosial fount ?
. bower, by me adorn'd
or small, was sweet ! from then

the field, and several species of herbs, received their names from this general word.

The being, who, in a savage state, gave those appellations to the world around him, called himself AG, SAG, SAMA, and SELF, every one of which expressed property. This idea, which he had formed of himself, has left its traces in every dialect from Tartary to the Atlantic. The Hindû, the Icelander, the inhabitants of the Polar, as well as of the Temperate zones, continue to think and speak in the same manner as with their progenitors on this subject. The names by which our rude ancestors distinguished their own species from others were various; some expressive of strength and power, others of birth and generation. In the infancy of language, there were no terms which possessed an indecent or immoral sense. At the fountain of speech, as of life, all was pure, on account of the naturally general signification of the first words. In allusion to his strength, man was called WIGA, a warrior; or WACA, and WACER, and WAIR, a male: also MAGA, and FAGDS, names of the same import, from WAC, to produce, and FAG, to get, procure, or breed. Woman was called CUINO, and FEGD-MINA, and WICBA, or WEIBA, and MAGDA, from CWIG, FAG, WAC, and MAG, words in ordinary use to denote the production of vegetables and animals. The same terms expressed the growth of the tree, the budding of the rose, the blooming of

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generation of every species of
al term applied equally to the
ild ; for example, MAG, to pro-
r ; GEMAGA, MAGD, and MATH,
son, or daughter. Another
rd. viz. MAGENA. needneed is

ed CYNOD, kind, that is, like one of his own family, his natural friends. * The country or place of birth was named AECDEL and AETHEL or CWITH, and FADER-LAND. Relations were called CNEOMAGAS, † and GESIBBAS. A man often called himself SWAG, and AGN, and SWIGELBA, self. It was common to say myself, his-self, herself, itself, that is the property, the possession of me, him, her, it. A son was called SWAGENA, one's own, belonging to self; and a sister was termed SWAGSTORA, and SWISTOR; a father and mother-in-law were SWAGER and SWAGERINA. From ATTA, a father, came ATHUM, an uncle, an EEM; and ABA, a producer or parent, was either a father or grandfather. The young were called EACINGAS, growing persons; the old EACELED, grown persons: a generation was named EACELD and ALD: an age signified the same from AG, to increase. The leaders of a tribe who were the old men, were called ALDOR and ALDOR-MENN. There were no monarchs in the independent solitudes of Asia and Europe. Every man was a warrior, and had his share of the battle and the council. The whole tribe was CYNN, or THIOD, or FOLC; the person chosen at times to command it CYNINGA and THIUDANS; ‡ the man of the tribe, or nation. A leader was termed TOGA, and REIKS, director; a chief man, TIR; a noble person,

* Note 4 A.

† Note 4 B.

‡ Note 4 C.

HICAL HISTORY OF

e of that kind, whose honour
the merits of their ancestors,)
LA, a man of birth, from EAC,
cendants of such men were
only called SCALCAR. • from

and other interests of the community. The station was called STAD, STEAD, and STATH; the plain where it was made, HAM or FELD, from HIGM, a raising of houses. Any single or congregate dwelling was HAM or WIC, and WICS, from WIC, to move, act, live in. The more common names of residence were LIG to lie; WIC, to move about; DWAGLA and DWAL, to wander; WICNA, to won, derived from WIC or WIG; also BIG, to move, bend, turn, stir; and SIG, to move; not omitting BIGDA, to bide, a derivative of BIG.

In ancient Greece the same vagrant life was practised, until at length houses became fixed, and small villages were formed on the model of the old encampments. Hence, WICS became OICOS, and HAM come. Encampments were frequently made on tops of hills, which were called BERG: hence a hill, a town, a fortification, and security, have the same name in all the Teutonic dialects. In Greece these were termed PURGOS from BAIRGS, and PERGAMOS, and BERGAMOS.

An army, which was generally composed of the families of the tribe in their natural divisions; or of some brave leaders, surrounded by their companions, was called HERE and HARYIS, from HER, to *gather*; a soldier was WIGGA or HERE-MANN; a companion, GESINTHA, or GISELA; a company, GESINDEL; all from SCIND, to go, or travel. The battle had many names, all derived from such words

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**SEG, to turn, defeat ; BAG, to
like ; MAG, to toil, labour ;
, to stab, and the like.
YG, and SCYGD, and SCYGELD,
from SCAG, to cast over, protect ;
from RINOD, run, that is, round.**

The human mind which perceives motion, force, and active might in its own exertions ; which soon associates with these the changes of the external world, and on the great principle of resemblance, becomes acquainted not with individuals only, but with classes of objects ; could not be long unconscious of itself, nor without a name for its own leading qualities. Life to an ordinary observer seems to consist of motion, which is supported by the breath and by food, and is often believed to be the same with the air which maintains it. * From AG, to move, blow, were formed AGMA and AHMA, breathing, the breath ; AGENIMA, by contraction ANIMA, the breath, spirit. When the living power was viewed as an agent, the word was made masculine. The passions, that is to say, all the active principles of the mind, which, while they operate, disorder the body, received names according to the sensations which they produced. Violent indignation or fierce courage was termed MOD and MAD from MOGED, move ; or RAGE from RAG, to rush ; or THWOGM from THWAG, to drive, rush ; or WOGD, WOD, from WAG, to move, agitate. Hate was named from HWAGT heat, and all sharp painful passions AG and ANGER from AG, to pain, agitate, or burn, and its derivative ANG, to fret ; or AGONDA, ONDA, zeal, warmth, or irritation,

* Note 4 F.

AL HISTORY OF

e senses already explain-

s were chiefly named from
ss, trouble, vexation, la-
heavy, sorrowful, from
ROB and DROF, troubled,

forms from it. I take, I hold, I gather, I behold, that is, lay hold on, I discern, I distinguish, I separate or divide, I feel, are sentences which illustrate the origin of intellectual phraseology. I feel is from FAH or FAG to seize, of which a derivative is FIGEND, find ; I take and touch, are from TAG or its diminutive TEK, to pluck, pull, grasp ; I see, is from SAEG, to seize, take ; I hear, is from HER, to lift, as from HLIQ, or HLIF, to lift, come list and listen ; I taste, is from TAGST, a derivative of TAC or TAG, to take : in old French it is TASTER, to hold : I smell, is from SMAG, to penetrate : for the taste and odour of bodies were called by the Teutonic nations SMAECC, SMAECCEL, words of kindred race with SMOC, the penetrating vapour of burning, boiling, drying substances. The nature of these appellations abundantly shows how the operations of the senses, and of the mind itself were denominated. The most common names for the understanding, in Germany, Greece, Italy, and India, were derived from MAG, to seize, the very radical which had produced MAG in Celtic, MANUS in Latin, MARE in Greek, and MUND in Teutonic ; all signifying the hand. MAG, applied to the mind, signified to apprehend, to perceive ; hence MOGD, the perceiving power, the holding faculty : its derivative MUN, take, produced MUNOD, taken, thought, reputed ; and GEMUND, or GEMYNDE, the mind, and memory ; for to take and

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retain, are allied ideas. An-
om WIG, to get, gain, win; the
of which, WIGD, gave rise to a
dialects, signifying to see with
to see or catch with the mind.
duced from wig get or gain

tinction, dividing; and SCEOL the act or ability of making distinction. SCYR had a like sense, and SCEAW both signified to make another discern, or to discern by ourselves. The word KEN also expressed to discern with the eye or mind: its derivatives are CNAW, know; and CUNNIAN, to feel, distinguish by trial of the senses. *

The names of the memory are chiefly from MAG, MAN, and MAR, hold. The imagination was called BILD, the image or form, or MATA, the maker, framer, finder; and in Celtic, MAC MEMNA, the son of the memory.

The inclination or propensity towards any act or object was NAEGING, or WIGELA, from NAG, to bow; LIG, to lie, to lean; WIG, to bend. Expectation was HOPA, from HEF, heave; or BIDUNG, waiting. Despair was WAN-HOP, want of hope, or TWIGUNG, doubting, from TWIG, to divide. Belief was GALEAF and GALAUBA, from LAUB and LEAG, to let on, lean on, trust. Truth was TRIGWOTH, a noun, from TRIGGW, true, and that from TRIG, to press with the hand, foot, or any organ of sense, to *try*. WAAR is another ancient name of truth, from WAGER, known, certified, analogous to GCWISE, in German, certain; from WIT, know. To incline to think any thing true is WEN, from WIGN; its derivative is WENSC, a wish. To stretch

* Note 4 G.

ETYMOLOGICAL HISTORY OF

It is REC, from RAG; whence
red, RED or RAD. The same
in the same sense, signifies
red; and so open and ex-
tend to stretch the voice, relate,

an extended position, they called **REGED**, **STRECED**, **TAGED**, or **TOGEN**, which afterwards became **RIHT**, or right, straight, and **TEANN**, stiff, drawn in Celtic. When the idea of force was retained, the meaning was tight, stretched, drawn or *thin*. When the mere quality of extension was denoted, these words became applicable to every thing in a line, or things lineally arranged ; to roads, objects extended perpendicularly, or running along horizontally. Hence the words **RAW**, a row ; **RANK**, **ANANGER**, and the like. The contrary quality of bent, crooked, winding, &c. had many names, for every verb of motion was naturally fitted to express it. Hence **AG**, to move ; **WAG**, to move ; **BAG**, to bow ; **CWAG**, to agitate or force ; **DWAG**, to drive ; **THWAG**, to strike or press ; **RAG**, **WRAG**, and **THRAG**, to twist ; as likewise, **TWAG**, to twig or twirl ; produced **AG** and **ANG**, crooked ; **GEWOG**, bent : derivatives, of which were **WOGM** or **WOMM**, the state of being not straight, distorted ; and **WOH** and **WOHG**, a winding, bending, turning, error, depravity : also **GEBOG**, bowed, bent, twisted, inclined, which, when applied to the mind, became expressive of error and vice. **CWAGM** and **CAM**, bent, crooked, &c. is found in many dialects : **DWAGEL**, from **DWAG**, signifies, in Teutonic, wandering, which is turning back and forward, generally on account of ignorance. **THWAG** produced **THWAGER**, or **THWAIR**, cross, not straight,

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se. CRAG, which is the de-
rise to CROOK, and CROOKED.
, RUNKLE, CRUNKLE, CRIMP,
very numerous forms of RAG
and in all the dialects. From

among a number, till he have examined them. He doubts as little that there is a RIGHT road, though he have not examined them, as he doubts the truth of his senses, as to their being straight or crooked. Moral distinctions vary in degree, but not in kind. When the judgment has a full opportunity of deciding, its sentence is right or wrong, true or not true, as long as the facts before it are entirely the same. The mind does not create distinctions of this kind, but discovers them in the nature of things. It may suppose extension without breadth and thickness, but the idea of lineal extension it receives from nature. It may suppose that the murder of an infirm and helpless person is not wrong, or even right in a moral sense, but the ideas of right and wrong, to which it refers all particular actions, are original like those of extension and solidity. *

In the above manner, names were invented to express the notions which have been now described. Rough, smooth; even or plain; hard or soft; light or heavy; like and unlike, are properties of matter which, on the principle of natural association, have also given names to several mental qualities. Indeed, the connection established in this way between ourselves and the external world, or rather between our perceptions of the world, and our in-

• Note 4 K.

ICAL HISTORY OF

knowledge, though it joins
rent, and consequently gives
nbiguity ; yet, on the whole,
ther necessary, in the present
human mind. It unites the
and application of the mind

extended. These words are in modern English, broad and great. From **MAG**, in the sense of force, condense, collect; came **MAG**, much, large, broad in space; many, large in number, or size.* From **LAG**, lay forth, lay out, came **LAGINGA** or **LANGA**, lying, stretching out, long; and from **WAG**, increase, **WAGD** or **WIGD**, increased, wide.

From **RAG**, to stab, sting, pierce, break, came **GERON** and **RUH**, rough, prickly, rugged. The ancient verb **AG**, to penetrate, afforded **AG**, sharp; **AGIL**, prickly; **AGA** and **ECGA**, a point, a pointed or edged weapon. **STIG**, to sting, stab, pierce, produced several appellations of this kind; such as **stickle**, **stickly**, &c. Solidity was formed from **SWEGLA**, moving, vehement, strong: a compound of **SWEG** produced **SWIND** and **SUND**, the common word for entire, whole, firm. Any word signifying force, strength, stiffness, might express that idea. **STAG**, to dash; **STIG**, to set down with force, to stamp and step, has among its numerous derivatives **STAGD**, a station, *set* or standing-place, a fixed spot; and **STIGD**, a stithy; **STIGBA**, stiff; **STAIR**, fixed, stiff, barren; **STOR**, in Scottish **STUIR**, strong, stiff, large. Strong, stiff, and solid, are nearly synonymous in the old language. Hard and harsh are from **HWEOR**, to move, strike, turn; a derivative of **HWIG**, and nearly allied to **HURT**. Their forms

* Note 4 M.

PHICAL HISTORY OF

nd HARDEK, or HARDISC. As
it comes from STRAC, to
st form was STRACING and
ch the abstract STRANGITH,
and motion are constituent
there is not a primitive verb

is expressive of the same state. To agree is from AGREER, the principal word in which is GRE, liking, from GRAD or GRATIA. EAC, LIG, and REC, not only mean the even, sleek, redd state of surface, and the agreement of two smooth objects, but also agreement, conjunction, and union of minds, or affections. The first, EAC, produced AM for ACM, agree, love; the second, our words, like, LUYE or love, LUFST and LIFST, or lust and list. The third is found in many of the dialects in the sense of love, of which GRAIDH in Celtic, GRATIA in Latin, CHARIS or CHARITS, for GRATS, in Greek, are familiar examples. Equal, even, level, plain, are words closely related in their application, whether it be to external or mental qualities. The well known term FAGER, fair, from FAG, to join; illustrates the idea according to which they are used. It means polished, well-made, when it refers to an individual; concordant, agreeing, paired, when it is an epithet of two objects. It is almost synonymous with MACA, from MAG, to gather, conjoin, collect; to which the English language owes mate, match, and marrow.

These are the origin of the ordinary names of the primary qualities of matter. In the progress of speech, a difficulty occurred in finding terms to designate the parts and the whole of an object. The words HAL, whole, and SUND, sound, are derivatives of HWAL, turn; and SWUND, from SWAG, to

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ed continuity, what is joined
and SWUND, meant what is
er.* When applied to time,
qual, eternal; SIN had the
uation of matter, of space, of
idea in them all. Viewed in

from **FAC**, to go ; **SINTH** and **SITH**, from **SIND**, to move : the words **course**, **race**, **turn**, explain these fully. **EAC**, **EHR**, **ECER**, and **ERE**, whence **early**, signified the beginning of time or place, from **EAC**, to produce : **RAG**, to raise, spring, had the same sense : **FRUM**, beginning, is a derivative of **RAG**. **FORA**, gone, from **FAR**, to go, produced **FORMA**, former ; and **FOREST**, first. **LAG**, laid, weary, heavy, and its compound **SLAG**, are the radicals of **LAGTA**, late, and **LAGTISTA**, last, latest ; and **SLAGO**, slow. Time recently past or passing, was called **NU** from **GENUG**, close, dense, pressing ; and objects recently produced were, **NIGO** or **NIW**, new. Time past joined to the present, that is continued time, was **EAC**, or **GE-EAC**, and **GE-EACD**, by contraction **GYT**, yet. The Visigothic has **YU** for **GEO**, at present, now ; and **NAUH** for **NU AUH**, now also. All continuity and coincidence in time and in place, or of the objects in the same time and place, are expressed by **EAC**, **AUK**, **AKEI**, and **ANDI**, in English **EKE**, besides. **AND** is the present participle of **EAC** or **AUK**, join : it is a contraction of **AUKANDI** or **EACEND**, adding, continuing. Time approaching speedily, was marked by **SUNS** and so **A** and **SWITH**, quick, hasty, vehement, continued, from **SWIG** to move, **SWIN** to move on ; and by **REC**, **RACEN**, instantly, from **REC**, to rush, run. Other adjectives, pertaining to this subject, will be mentioned afterwards in a particular manner, because

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ress the parts of time and place
as of words, displaying great
plication, and of universal use

atter, which constitutes one of
es, is its weight ; * the names

Form and colour of all kinds were named indirectly. There was no original provision made for expressing either themselves or their varieties. The hue, the shape, the make, the form, are from **HANG**, to strike, cut, hew ; **SCAB**, to strike, cut, a derivative of **SCAG**, to shake by cutting or working on. **SCRAP**, in Teutonic, means to make, form, create, shape. Therefore **SKEAPEND** and **SCROPPEND** signify the Creator : **GESCEAPT** is a made or created thing, a creature, which is analogous to **WIHT**, a creature, a thing, from **WAC**, to produce. The organs of production are **GESCAPA**. **GEMACE**, the make, is from **MAC**, work on, mould, form. Our word **FORM** is from **FREM**, to make ; shape, do. **TEOG**, to agitate, pull, excite ; and **CIN**, to generate ; have **TOG**, the making ; and **KIND**, the kind. **Hiw** was soon transferred to colour, which was anciently denoted by **AG**, **SCEAW**, and **SPEC**, the light, show, and species or appearance. Colours were divided into light and heavy, clear and dark. A strong, a weak, a sad and gay colour, were terms of contrast. White was called **AG**, **ARG**, **AGELBA**, shining, from **AG**, shine ; and **LEOGIC**, **LEUC**, light-like, clear ; **HWAGT**, **HWIGT**, or **HWIT** ; from **HWAG**, to shine, penetrate, burn. Black, on the contrary, was **SWEORT**, from **SWEOR**, strong, heavy ; **DEORC**, from **DWEOR**, to press on vehemently ; **NIGER**, from **NAG**, to bear down, oppress, annihilate ; **WON** and **WAN**, from **WACN**, defective, weak ; **OBSCURE**, from **OB**, before

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covered, a derivative of scag,
do, a shade, shadow. Other
of MAELEND, from MAL, thick,
, from PALL, moveable. From
b, came LAGIG and LAEC, lack-
which BLAC, and its kindred

radiant state was GLUTH, glow, from GLOG, shine : BAG, to supple, soften, and its derivatives, BAP and BATH, were anciently in much use.

Having related at such length the names which were early given to the qualities of the external world, and to the human faculties, I purpose to conclude this sketch with an account of the names of the human body, of its parts and principal actions, to which shall be subjoined the appellations of some animals. The object of this chapter will be fully attained, if it comprehend as much as shall illustrate the true method of philological analysis.

The human body was termed REC and RETH, HRA, CRAS, CREUN, and CREAT, the shape, or form ; from RAC to frame. RUP, a shape, is found in some very ancient dialects. CROP and CORP, its derivative, have been superseded in English by BODIG, body, which is from BOGD, a lump, butt, stock, trunk, foundation. The head, hands, arms, limbs, legs, feet, are from HEAFOD, or HEAFD, heaved or raised ; HAND or HEND, to seize ; ACERM, what is joined, eked, affixed ; LITHM, a flexure ; LAG, to go ; and BAGT, or FAGT, preterites of BAG, to move. Other names of the head are BEGEN or BENN, the point ; NOGD, what is rounded, the noddle ; SIR, from SWIR, the turn, the vertex. The eye, AG and OG, from AG, to shine ; the ear, OGER, the taker ; the mouth, MUNTH and MUND, what seizes ; the teeth, from TUNTH, what bruises,

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TEAC and CINN, from CAG, to
ace of the jaws, or CEOL; the
VIR, the turn; the nose, NOSU,
OT, SNOBEL, from NAG, to force
to point; NAB, to be peaked;

turning ; the genitals, according to their form or functions. Some of the words from which their names have arisen are MAG, to produce ; CWIG, to generate ; SCEOP, to form, create ; RAG, to bring forth. Terms, equally general in their sense, are EAC and AC, to grow, conceive ; GIN and FAG, to produce ; NAG, to bear ; BAR, to fetch, bring ; RAG, to germinate. The verb MIG signified, in the earliest ages, to emit urine ; and there is not a dialect, from the Shannon to the Ganges, which has not this word, or some of its derivatives, in that sense. * Words synonymous with the Latin EJICIO, EMITTO, express other natural acts and functions ; though, in the first ages, all of them were applicable to classes of objects, and as little restricted to any particular sense as these Roman verbs that have been now quoted.

The parts of the arm were, AMS and SCYLD, the shoulder ; ACS and ACSEL, the arm-pit ; BOGA and AGELINA, the bow, angle, corner, the elbow. The whole arm was sometimes called AGELINA ; from AG, to join ; and AEC, BRAEC, GRAD, from RAC, to reach. The hand had numerous names, such as MAG, MAGN, LAG, CLAG, FRAG, CROG, GLAC, GRIP, BAGS, from MAG, to catch ; LAG, to lay on, seize ; RAG, to reach for, that is take, or reach to, that is touch, reach to another, that is give. Every

* Note 4 Q.

ICAL HISTORY OF

ich the hand could perform,

Every radical had a restricted
in personal action ; according-
WAG, LAG, NAG, RAG, SAG, and
re word, in the restricted sense

round, circular. All the names of milk and sucking refer to pressure or drawing. So LAG, draw ; LAGT, what is drawn, milk ; MAG and MAGEL to press ; whence MAGELIG, milk ; SWIG, to draw : SIG and SUG, sucking ; DWAG, to force ; DAGD, the pap. To bring up children or any young was AG, AGLA, and ACLA, ALA, to increase, nourish, feed, foster ; RAC and LIFT, rear, raise ; also BRED, from RAC, breed. *

The back was called GEBAC, HRIG, DRAG, all meaning what is bent, or stretched out, that is ridged. † Any point on the back, or at its extremity, was RUMP or ROMP, from RAG, to run out. In animals, SWAND, TAGL, CWAGD, STEORT, SCWIB ; from SWAG, to turn ; TWAG, to seize ; CWAG, move, shake ; STIGER, stir, move ; SCWAB, sweep ; are in use at this day.

The ordinary acts of the body are so numerous that only a very few of their names can be inserted here. ‡

All primitive verbs have been used in expressing the varieties of corporeal motion. BAG § *produced* bear, bustle, bend, bounce, bite, bob, beck, boggle, *in the sense of hesitating*, bow ; FAG *produced* fetch, fare, go, fag, or weary by moving ; fair,

* Note 4 R.

‡ Note 4 T.

† Note 4 S.

§ Note 4 U.

PHONICAL HISTORY OF

faddle, fickle, fidge, fatten,
fice, fester, find, fit, and fadge,
; PAG *produced* to pad or
ceep, pore, puff, pull, put. The
'AG, HWAG, and GWAG, which
signification : *produced act*

cloy ; flinch, fling, flatter, flush, fly ; glut ; play, plod, ply ; slacken, sleep, slumber, slash, splash, &c. In like manner, MAG produced march, meat, maul, meet, mock, move, mumble, murmur ; smack, smell, smark, smirk, smother. NAG gave naked, nap, *to sleep*, nod, kneel, nip, nourish ; gnash, gnaw ; snack, snap, snarl, sneak, snub, snuff. The derivatives of RAG, which refer to bodily action, are very numerous in all the dialects. Some of them are rack, rage, rail, raise, arise, ramble, run, range, rant, rattle, rave, raw, reach, *to stretch* or *to vomit* ; reel, ride, roar, rock, roll, rot, rouse ; brag, breed, bring ; crack, cramp, creep, cry ; drag, draw, dream, dress, drink, droop, drown, drudge ; fret, frizzle, frown ; be greedy, grow, grin, gripe, grope, groan, growl, be gruff or grim ; scrape, scratch, scream, spread, spring, straddle, strain, strangle, stray, stress, stretch, stride, strike, strip, stroke, stroll, struggle, strut ; wrench, wrest, wriggle, wrinkle, writhe.

The derivatives of SWAG, to move, which claim a place in this enumeration, are say, sit, see, send, set, be sick, sink, sup and sip, soil, sound, soothe, be sore, sot, sour, suck, be sullen, swathe, swap, and stoop, swagger, swallow, swash, sway, sweat, swink, swell, swerve, swig, swim, swing, swoon.

Among all these verbs, not one, in its radical form and sense, pertained to the body. They and others of this kind, without one exception,

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a general signification, the
which have been formerly ex-

nals are derived from similar
however, be remarked, that, as
the first ages of language to

was named WIGT and WIGTULA, (vitulus or vitula,) a diminutive from WIG, to bring forth young ; and CWEDELBA or CEALF, which is the same. AGH, in Celtic, is a very ancient name of a bull or cow : it is directly from AG, to move, breed, increase. The word SCEOP or GESCEOP, a sheep, from SCEOPAN, to make young, produce ; is not so ancient as AWA and AWI, which last is the feminine termination.* This word is found in almost every language : in the Celtic it is OTHISG, (pronounce OISC ;) in the Teutonic dialect, AWI, EOWA ; in Latin, OVIS ; Greek, OÏS ; Slavonic, OVTZA. A lamb or young sheep is UAN in Celtic, or LUAN ; in Cymraig, OEN ; in Teutonic, EACEN and LAMBA ; Greek, AMNOS ; Latin, AGNUS ; Slavonic, AGNETZE and AEGNENOKE. Every one of these is derived from AG and EAC, to breed and bear young of whatever kind. The verb, to YEAN or EAN, is, in Anglo-Saxon, EACN ; in Slavonic, AEGNITE. It is a word pertaining to the conception and production of all animals ; nor had the original inhabitants of Europe, and the adjacent regions of Asia, any common name for the domestic animals, except what was founded on the idea of their fertility. The ram was called RITHE, REATHAGH, HWRDD in Celtic and Cymraig ; ARIES in Latin ; CRIOS in Greek ; RAMMA in the Teutonic : from

* Note 5 A.

ETYMOLOGICAL HISTORY OF

ed, to butt, his well-known
es were WEDDER or WETHER,
one, from WAGD, production.
senses of ox and wedder are
ding to the original meaning.
and several names. The old-

multitude ; **FAG**, to breed ; **NYD**, to compel ; sometimes **ORF** or **HWERF**, from being driven about ; and **AL**, which is synonymous with a breed. The Greek term **Pōū** is from **PA** or **PAG**, in Teutonic **FAG**, to feed.

Our term bird is probably from **BRID**, a chicken. The oldest name of this part of the animal kingdom was **AG** or **AGA**, from **AG**, to move. This produced **AVIS** in Latin, **ORNIS** in Greek ; **EDYN** **ADERYN** in Cymraig ; **EUN** and **EAN** in Celtic ; **AR**, **ARNA**, **EARN**, in Teutonic. The Latin **ALES** is from **AGLA**, by contraction **ALA**, a wing, a fin ; the organ by which one flies or swims. The Celtic throws important light on this matter. **ITE** (undoubtedly from **IGTA** or **AGTA**, the preterite of **AG**) signifies a feather, a wing, a fin ; hence a fish is called **IASG**, and in Greek **ICHTHUS** ; a bird **IAR** : **ITACH** is winged, and **ITALACH** flying. The same property which gave rise to the terms **VOLUCRIS** and **ALES**, from **VOLO**, and **ALA** ; and **FLAGEL** and **FAGEL**, from **FLAG** and **FAG**, to move or fly ; produced **FEDER**, a wing or pinion, from the same **FAG** ; and **AGILA**, the flyer, the eagle, from **AG**. A wing (originally **WAGINGA**) is in Greek **PTERON** ; in Slavonic **KREILO** ; but a single feather and fin of a fish are **PERO** ; and a bird **PTITZA**. The Teutonic verb is **FAG**, to move, fly ; **FAGD** is flying ; **FAGDERA** or

PHICAL HISTORY, &c.

ment of flying ; FIGNA is PEN-
in English. An animal pos-
a fish. The Greek name of
lant, is PTERIS, the winged or



FACTS AND ILLUSTRATIONS.



FACTS AND ILLUSTRATIONS.

Note A. p. 4.

A PRESUMPTION will be established in favour of the above statement, by a view of certain words which no nation can be supposed to borrow from another, which, however, are found in the language of every European, and many Asiatic countries.

<i>English.</i>	<i>Celtic.</i>	<i>Cymraeg.</i>	<i>Teutonic.</i>	<i>Slavic.</i>	<i>Finish.</i>	<i>Persic.</i>	<i>Sanscrit.</i>
Father	Athair	Tad	Fader	Otche	Atkia	Pader	Pita
Mother	Mathair	Mam	Modor	Mate	Ama	Mader	
Brother	Brathair	Brawd	Brothar	Brate	Weli	Brader	Bhratri
Daughter	Nighean		Dohtar	Doche			
• Moon	Luan	Lloer		Mésyache			
Heart	Cridhe						Kridaya
Light							
Wind	Gaoth	Gwynt	Ahst and Wind	Vêtr			
Man	Mac	Máb	Maeg	Mūja	Mori	Murd	Manu
Name	Ainm	Enw	Namo	Imya		Nām	Naman

The coincidence among the words of the above list is obvious, and cannot be accidental. Indeed,

ED ILLUSTRATIONS.

ater, when the reader is in-
these languages, there were
ords once in use, which after-
te, except one principal term.
of this kind in the Teutonic

Note B. p. 6.

The state of Gaul, at the time of the Roman invasion, is accurately described by Cæsar in many places of his Commentaries, particularly in Lib. vi. before his account of the insurrection under Acco. His narrative of the divisions of Gaul is well known, but requires illustration. The Belgæ were mostly of German origin. The Aquitani spoke the Vasc, or Gascon tongue, which seems to have been universal in Spain. The names of the Spanish rivers, mountains, cities; all show that the inhabitants were of the Celtic race. The words TAG, TAGUS, DURI, DURIUS, TURIAS, and SUERO, are from TAGW, TAW, running water, DWOR, water, and SUIR. A noble commentary, on the ancient history of Europe and Western Asia, might be written by a prudent and rational philologist, from the materials supplied by geography. The French writers Pelletier, Gebelin, and Bullet, are not to be trusted. The name of mountains, and of cities raised on them, was BRIGA, a Cymraig word of very extensive use. Hence Augusto-briga, Lacobriga, Meidobriga, Mirobriga, Arabriga, Tala-brica, now Talavera; Sego-briga, &c. Spanish towns; also the Canta-bri, Braecarii, Artabri, Berones, Brigantes; Spanish tribes. All the Celtic dialects, viz. the Irish, Scotch, Welsh, Cornish, and Armoric, have the word BRIGA in one or other form. It therefore requires much skill, to determine the particular dia-

2 ILLUSTRATIONS.

1 many other words immedi-

e C. p. 7.

ents for the opinion stated a-
Cymri in Gaul, rest on the

Celtic, appear, from the titles of their tribes, towns, and chiefs, to have spoken in the British or Cymraig. So BRATUS-PANTIUM, from PANT, a valley, a bottom; CATALAUNUM, the battle-plain; MORINI, the people on the sea, from MOR, the sea; ADUATICI, the people at the ford or passage of the Mosa, from ODDI * * * All words ending in TES, such as ATREBATES, CALETES, show the Cymraig plurals CAID, OD, YDD, and EDD. Such names as VELOCASSES, TRICASSES, BIDUCASSES, are from GWAS, a youth, a young man. It was common to add MAGI and GWASI to the names of tribes, and MAG and DUN to the names of towns. MAGI was youth or men, GWASI young men. MAG was a field or plain, and DUN an *enclosed* height. *3d*, The names above mentioned belong to Belgic Gaul, with the exception of one. That the Cymraig dialect was spoken in Celtic Gaul appears from the names of the rivers GARUMNA, from GARW and AVON, the rapid river; and ARAV-UR, the ARAR, the slow river; the DIVONA, from DW, God, and FFYNON, a fountain. This word is explained by Ausonius Burdigalensis in the verse,

Divona, *Cellasum* linguâ, fons addite Divis.

The Cymraig mode of forming compounds may be seen in LUG-DUNUM, the hill of the crow; (consult, on this name, Plutarch's *Treatise on Rivers*;))

ILLUSTRATIONS.

R, INDUTIOMAR, TEUTOMAR ;
LIX, DUMNORIX ; in which MAR
and RHYS a leader or cham-
p is completely established by
certain Gaulish words given
For example, PEMPEDULA,

modern Welsh AL-BRO; nor from CEVEN, the names of the mons Gebenna, CEVENNES signifying a ridge. The Arverni had that name from ARVERN, near the mountains; the Alps and Appennines, from ALP, high, elevated; and PENN, a peak. It is needless to multiply proofs, which a candid inquirer may have at will, in support of the opinion, "That the population of Gaul and the Alps, and the north of Italy; the armies which invaded Greece under Bolgius and Brennus; the allies of the German Cimbri and Teutones, were Cymri, not Celts of the Irish division. That primitive race had been expelled from the Continent, a few tribes only excepted, before the dawn of history."

Note D. p. 8.

The distance between India and Ireland is so great, that any idea of a direct intercourse between the two countries, in ancient times, must not be entertained by minds which are free from prejudice or enthusiasm. No credit can be attached to the numerous systems of Bryant and his admirers, on this or any other subject. A few distorted words, a solitary passage of some ancient writer, a train of improbable reasonings, form the substance of their voluminous works, which impede and burden the study of rational inquiry. It is not, however, the less certain, that the Celtic is an original language, which bears great similarity in many of its

3 ILLUSTRATIONS.

t. The Greek, Latin, Sans-
able one another. The Teu-
n all of them, and affords an
peculiarities. For example,
UD; British, CANT; Latin,
STATON: Sanscrit RAT + PER.

many centuries before the Christian era, but they had not crossed the Rhine, till about the time of the invasion of Italy by the Cimbri and Teutones, two of their most warlike tribes. The Greeks knew something of the countries beyond the Rhine and Danube, before, or about the period of Alexander the Great. Pliny quotes Pytheas of Marseilles, Eratosthenes, and others, on the subject of the Guttones, Cimbri, and their kindred, on the shores and in the isles of the Baltic. His words are, “Pytheas GUTTONIBUS, Germaniæ genti, accoli æstuarium Mentonomon nomine ; ab oceano, spatio stadiorum sex millium : ab hoc, diei navigatione, insulam abesse Abalum. Illuc verò succinum fluctibus advehi, et esse concreti maris purgamentum. Incolas pro ligno ad ignem uti eo, proximisque Tèutonis vendere. Huic et Timæus credidit, sed insulam Basiliam vocavit.” (Lib. xxxvii. c. 2.) Pomponius Mela, who wrote about A. D. 45, describes the very large arm of the ocean beyond the Elbe, “Codanus ingens sinus,” full of great and small islands ; and adds, that Codanovia, the largest and most fertile of all these, was, in his days, still possessed by the Teutoni. Pliny, Lib. iv. c. 12, gives an account of the Sinus Codanus, joining to the Cimbrorum promontorium, which he relates to be full of islands : “Quarum clarissima Scandinavia est, incompertæ magnitudinis, portionem tantum ejus quod sit notum, Hellevionum gente 13

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alterum orbem terrarum eam
not opinione Finingia." The
knowledge of these regions,
in Germany under Tiberius,
ained by the garrisons on the
nd from the traders in amber,

nandes, after relating the unvarying history of the Northern Scred-fini, or Finns, that use snow-skates; mentions also the Finni mitissimi, Scanzix cultoribus omnibus mitiores; that resided in the south, near the Ostrogothæ, Raumaricæ, and Raugnaricæ. The isle of Funen is said to have its name from the Finns. It seems almost certain, that the Teutoni entered Scandinavia three or four centuries before the Christian era, and drove before them the Finns, of whom the remains were still to be found in that country in the age of Justinian. The Finns of the North are now called LAPPI, from LOP, leap; (Vide *Paul. Warnefred de Gest. Lang.* Lib. i. c. 5.) Their ancient appellation is from FAEN, a fen, a marsh; given them by the Teutones.

The name SCANDEN-AU, the land of caves, was bestowed on that large district, from the practice of dwelling in rocky caves, “excisis rupibus, quasi castellis, ritu belluino.” (Jorn. c. 3. de Reb. Get.) SCAND, or SCANDS, is a cover or defence, from SCEAGEND, covering. The modern word is SCHANTS, a fort; and in English sconce, which is still more humble. SCANDER is one of the most ancient Teutonic plurals on record. AU and GAU are a region, from AGA, grow, ground; the same as AIA and GAIA, earth, in Greek. The name Codanus is considered by Grotius as a corruption of GUDEN, or Gothic. He quotes, in support of this opinion,

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E, often applied by the Swedes
land; and his derivation is
the term Guttones, the Latin
en, Goths. The reason why
Gottones, and Gotthones or
ics, is this: The Greek and

principal Gaulic deity was Mercury, whom they worshipped as the inventor of the arts, and patron of travelling and merchandise. The native title of this god was Teutat, probably from TEUT, people; in modern Celtic TUATH, or TUADH, a word common in old Gaulish, as may be observed in TEUTOMARUS, and similar names. A passage in Livy mentions a heap of earth, called MERCURIAS TEUTATES, which identifies Mercury and Teutat, "the God of the People." One of the well-known occupations of the Grecian Mercury was to conduct souls to the infernal regions, which possibly was also exercised by his Celtic representative. After Mercury, Cæsar records, that the Gauls worshipped Apollo, Mars, Jupiter, and Minerva, concerning whom they entertained the common opinions. The native names of these deities were Belen or Belin, Hesus or Gaes, Taramis and Belisama. The learned have been at pains to deduce the deities and superstitions of Gaul from those of Phœnicia,—a labour which has contributed to pervert truth and dishonour philology. According to them, Teutates is Taaut and Thoth, Belin Baal, Belisama Beelsamaia, the Queen of Heaven. It requires only a reasonable portion of Oriental learning, and a little common sense, to detect the absurdity of these etymologies. The opinions which have filled, and continue to fill, volumes of Celtic, Antediluvian, Indo-Scythian, and Phœni-

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ish under the influence of ra-
te idle dreams. The itinerant
tition and of Phœnician com-
for some vestiges of the worship
Egypt in Britain, Gaul, and
religious system of any of these

the chiefs Boduognatus, Comius, Iccius, Antebrogus, and others. The Suessiones were a powerful Belgic tribe, governed at one time by Divitiacus, a name evidently not of Teutonic, but Celtic origin; and afterwards by Galba, (Cæs. Comm. Lib. ii. p. 32,) which signifies, in the Celtic dialects, DURUS or FORTIS. BIBRAX was a Belgic fort, the name is not German. The Belgic name Boduognatus resembles in part that of Critognatus, the celebrated Arvernian. If it were necessary in this place, or if it led to any better end than the refutation of the common belief, that the Belgæ spoke Teutonic, I could collect minute evidence, sufficient to prove beyond doubt, that these German colonies had exchanged their original speech for a dialect of that country in which they had settled.

As for the indigenous Celtæ, almost every name contributes to determine their Cymraig origin. The Boii, from BEIAIDH, formerly BOGTH, victory, bravery; BOGII, brave; Carnutes, Car-noeddau, the people of the cairn, for their district was the chief seat of the national religion; Armorici, the people along the sea, called, by Procopius, Arborichi, that is, Ar-vorichi, for BETA was pronounced v in his time, as it is at present in Greece; Mediolanum for MEADHO, now written MEW, MIDDLE, and LLAN, an enclosure, a town; Noviodunum, Newydd dyn; Camulogenus, descend-

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Camulus, whence Camulodunum.
ensis, sprung from the former
ates, was called Tywysogaethi,
gaethi, that is, related to a king,
egus is king or chief on sea, a
the Roman way of writing Uchel-

land. The vestiges of language refute these improbabilities.

Note G. p. 9.

Tacitus relates these fables in his celebrated treatise on the ancient Germans. The name TUISTON or TUISCON, for the reading is disputed, seems to be from TWIG or TIG, in what particular sense it is not easy to ascertain. The nominative, TIW, has been derived in late times from TIWARS or TIWES in TIWES-DAEG, Tuesday, commonly translated DIES MARTIS. Some have distorted TUISTONEM into TUIETONEM, and TEUTISCONEM, which is an instance of unwarrantable emendation. TUISTON is probably from TIOHST or TWIHST, generation, but this is mere unsupported conjecture. His son Manus bears a more certain title, the name MANN being indubitably from MAGEN, a derivative of MAEG, a child, a son, whoever has been born, a man. The descendants of MANN were the Ingewonen, Istaevonen, and Herumwonen, names descriptive of the local situation of the tribes. The Ingewonen were those that dwelt in the interior towards the Cimbric Chersonese, or promontory of Jutland; the Istaevonen were those that dwelt in the west; the Herumwonen those that dwelt in the middle of the country. (Vid. Tac. de Morib. Germ. c. 2, cum not. Brotieri. Edinburgi, 1796.) These names are fabulous, and not of great antiquity. Pliny's

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is, " That there are five races
Vindili, (the Vandalii of Tacitus),
Burgundiones, Varini, Carini,
art. Another race are the In-
whom are the Cimbri, Teutoni,
the Chauci. But those next to

over the Rhine must have happened a little earlier than is generally supposed. Carbo was killed by the Cimbri A. U. C. 640, near Aquileia. They ravaged Gaul for several years. In A. U. C. 645, they defeated the consul Silanus in Italy. The Tigurini, a division of the Helvetic Gauls, destroyed Cassius and his army in A. U. C. 647. The Cimbri routed Scaurus in A. U. C. 646; and in 649 they and their allies, the Teutones, Tigurini, and Ambrones, overcame Manlius and Caepio, who lost 80,000 of their troops. Marius, after watching the united Gauls and Germans for some time, defeated the Teutones at Aix, A. U. C. 652; the Cimbri on the Adige in Italy, A. U. C. 653; and dispersed the Tigurini. The name of the Cimbric king was Boiorix. The king of the Teutones was Teutobochus, a man of extraordinary stature and bodily strength. Both names are Gaulic rather than German; and it deserves to be remarked, that the armour of the Cimbri, as described by Plutarch in Mario, p. 420, indicates the opulence of Gaul, a country which, in those times, was much more wealthy than Germany. The Cimbri and Teutones were driven southward by an inundation of their settlements in Jutland. The remains of the Cimbri are described by Pliny, Tacitus, and Ptolemy, as residing in that peninsula in their own age; and so generally had their fame established itself among the other tribes, that the

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me of Cimberius. Cimberius
ers of the Suevi, a very popu-
German nation, which is de-
to Bell. Gall. Lib. i. and iv.
are said to be the Cherusci
ing writers.

the European languages from his mother tongue. A German proceeds on a similar principle in his inquiries. The historian of Manchester affirmed that many thousands of English words were directly from the ancient British. He was deceived by the resemblance of terms, which was as great between the Slavic and English, as between the English and Welsh. Others fill their pages with etymologies, which are constrained and absurd, supported by no evidence but the shadow of erudition. When I assert, that the language of our own country is calculated to illustrate the history of speech, I only mean, that, after examination, I have found, that the Teutonic dialect is the purest, though not the most polished descendant of the tongue, which was, and is still, used from India to the Atlantic ; and therefore the most suitable for explaining the properties of the other ancient and modern varieties. I have considered, with that attention which the importance of the subject merited, the Celtic, the Cymraig, all the dialects of the Teutonic, from the Icelandic to the county differences of the English : the Latin and Greek acquisitions of every polite scholar have been compared with those neglected tongues ; the Slavic language, the Persic and Sanscrit, not omitting what could be procured of the Finnish, have been contrasted with the dialects of the West of Europe ; that it might be fully ascertained, whether the speech of so great a por-

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regulated by general laws, or
a incessant and capricious in-
fluence. I am now convinced,
most irregular operations of
nature obey an analogy, which,
explains the anomaly ; and

ther has never felt, or has imperceptibly lost the benefits of genuine refinement, consists in that command over all the ancient and modern stores of moral and physical science, which raises ordinary individuals to a rank of information superior to that of sages in former times, and ensures not merely the perpetual extension of knowledge to the whole community, but also the power of unlimited improvement. That command, as is evident, must be imperfect, until we have completely established the means of attaining to remote or past, and of conveying down to posterity present, acquisitions. Pure science is indeed more easily transmitted ; but the mind is as much instructed and formed by works of imagination and history, as by abstract or physical discoveries ; and when taste and morals have perished, the light of science becomes soon extinct. While all of these shall be communicated by speech, an attention to the properties of the medium must continue to aid their preservation and advancement.

Note I. p. 22.

All the historians of the Roman empire have had occasion to describe the character and actions of this celebrated German tribe. Philology alone, however, can ascertain its affinity with the other Teutonic nations, so as to settle with precision the races, with which the Goths were most nearly connected, or of which they were a colony. Many

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respectability confound the Goths
in an opinion that the north of
east, could not support a nation
partly from the resemblance of
history of the Getæ is not un-

sæ took possession of their ancient seats ; but Sitalces, the king of that people, fell in an engagement with the Triballi, a western tribe, in the eighth year of the Peloponnesian war. The Triballi continued to be most powerful Thracian people, till the period of the Macedonian empire. Teres, Sitalces, Rhoimetalces, Rhesus, Rhescuporis, are names of Thracian kings, and very unlike those of the Visigoths or Germans. The Getæ and Daci lived beyond the Danube in the time of Augustus. “ Daci quoque suboles Getarum sunt ; qui cum Orole (read, says Vossius, Boirebista, from the epitome of Trogus) rege adversus Bastarnas male pugnassent,” &c. (Justini, Lib. xxxii. p. 224.)

Note K. p. 22.

The personal authority of Jornandes is not great. His judgment was neither refined nor acute. He was so partial or undiscerning, as to confound his ancestors with the Getæ, and to ascribe to them the achievements of the Scythæ, Amazons, and the Thracian people, who were attacked by Darius ; but, in return for these palpable defects, he gives an abstract of original poems, and of the histories composed by Ablavius, Cassiodorus, and Priscus. His account of the Scandinavian nations is unique ; and the narrative of the origin of the Goths and Gepidæ is far too circumstantial and particular, to be entirely fictitious. It has the air of a wild or-

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by a barbarian, in which the
ts are coloured by the imagi-
ry were in contact. The ori-
perfectly conformable to the
of the nations on the Baltic.
ness, that the Teutones in-

words abhor, Wickham, adhere, wolf-head, Brigham, Clapham, falsehood, lighthouse ; and in the *words* million, Amherst, onion ; only the sound of H was strong, and followed the consonant in close union with it ; the vowel before or behind enabling the person to pronounce both. In time the semi-vowel or liquid letters began to be pronounced a little through the nose ; and CH, GH, and DH, in the throat. BH, MH, were nearly converted into V : DH in Welsh slid into the sound of TH in those : in Irish Celtic it was often pronounced like GH in the throat. CH in Welsh and Irish was sounded like H in horse, but much stronger. In Irish TH and FH lost the consonants T and F, and retained H only. The same befel SH, the letter itself being dropt, and only the aspirate retained.

The Sanscrit had nearly the same course, for most of its consonants admitted aspiration. K, G, T, D, P, S, all admit of aspiration, and may be sounded KH, GH, TH, DH, PH, SH, ; as do the soft consonants in CH, as in church, and J, as in judge. Except in SH, sounded as in shall, the H is distinctly heard after these consonants. The aspiration is retained more firmly in Sanscrit than in Cymraig, or Welsh, or Celtic.

SECONDLY, By changing the consonants into softer ones. In all languages the hard consonants B, D, and G, are particularly liable to be softened into P, T, and C or K. Both B and P fall into F

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into w. D softens into r, or in-
r them. G hard changes ca-
gh, and ch, guttural ; and con-
ne. In old English, we have
L, a sail ; LIG and LIGH, and
itten LEE, a plain ; DAEG, and

NATION becomes NATYON, NATSION, NATSHON, NASHION. Our sound of this and many like is from the French. The later Romans pronounced NATYO with a liquid but sibilant articulation, which soon became NATSIO, then NASIO : the French NASHION we utter NASHON. D is often changed into I among bad pronouncers of Celtic, who say IIA for DIA, God ; and the like. In Celtic, (see Stewart's Gaelic Gram. p. 14-20,) C, G, T, D, S, L, N, R, have all a softer sound before a slender vowel. C, before or after E and I, sounds like c in cure ; G, as in fatigue ; T, as in cheek or chuse ; D, as in June or Jew ; S, as in show ; L, as in million ; N, as mignonette, (a plant ;) R, as in rear. This law of change must be thoroughly studied by every philologist. It is the source of great alterations in language. It operates most extensively, and destroys the form of words ; for the progress is from hard to soft, and the softened words never return to their ancient sound, but fall into one similar to their actual one. Thus CASEUS, in Saxon CEAS, in English CHEESE, and in corrupt Welsh-English SEEZE. Some groupes of consonants suffer particularly by this change ; so, FISC, fish ; LAGS, lash ; FRESC, fresh ; SCEAC, shake ; DRENC, drench, CRACS, crash ; SCEON, shine. The Sanscrit and Slavonic, Latin and Anglo-Saxon, have undergone the influence of this law in a very high degree. The Scandinavian dialects, the High and Low

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chers, have preserved firmly the
their words.

is a change which results from
ake the signs as rapid as the
express. Harsh combinations

sail, said, seal, stair, slain, sprain, spring, tear, thing, wail, wain, *a waggon*, wren, *a bird*, *motacilla*. The same change occurred in the terminations ; so AEWIG, aye ; BOGA, a bow ; BRAEG, bray ; BLOG, or BLAG, a blow ; CLAG, clay ; CAEG, a key, an opener ; DAG, a day ; DILG, delve ; BILG, a bilge, a billow ; BURG, a burrow ; EAG, an eye ; FLAG and FLIG, fly ; HAEG, a haye or enclosure, and grass ; HIG, hye ; HEFIG, heavy ; HARDIG, hardy ; LIG, a lee ; LAG, a law, thing set or laid ; MAEG, a boy or girl, a may ; RAGN, rain ; SAEG, sea ; SWAG, motion, sway ; SNAEG, creep, sneak ; OMEAGSC or SMEAGS, smash ; SPLAG, splay, broad ; STAG, stop, stay ; TIG, tie ; TREOG, tree ; SPRIG, spray ; WAEG, way, wave, weight or weigh ; WRAG, wray.

The Greek and Latin were obedient to the same law, in a very extensive degree. Their terminations in AIOS, EIOS, &c. were once in AGS and IGS ; those in IO-ONIS were in ONG and ING, so REGIO for REGING or REGIGUNG, a ruling or governing ; ORIGING, origin, arising, originating ; MARGING, the border, the mask or masch ; AGLA, axilla ; ALA, a wing or arm ; FAGSKIS, fascia, a bundle ; MUGLUS, mulus, a mixed or mongrel animal : NOGDUS, a knot ; MAGNUS, a hand ; RAGDIGS, RADIOS and RADIUS, a long rod. Examples of this kind are innumerable in Celtic, Cymraig, Latin, Greek, Teutonic, Sanscrit, and, I believe,

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guage. This is a *law* of which
lose sight for a moment, if he
the revolutions of speech.

a law of contraction consists in
t or m before hard consonants.
becomes TOTH ; MUNTH, MUTH,
stomach becomes MUTH, and

Sir W. Jones. This work will practically establish his opinion in what respects the European nations ; but, as to the Asiatic, it is to be regretted, that many of them, which speak dialects of the Sanscrit, are still most imperfectly known. The Indians and Persians, two very ancient and powerful nations, have sent out innumerable tribes, some of which have peopled the northern latitudes of Europe, others have penetrated into the Asiatic isles, and many have occupied the countries between the Ganges and the Chinese empire. The history of mankind will not be complete, until first the affinities of the Asiatic nations, and afterwards the connection of the African and American races, be ascertained through the medium of language. We know little of the Tartars, Mongûs, and Mandshurs. We have not scientifically arranged the tribes in the north-east of Asia. We are in darkness as to the Chinese language, itself a phenomenon in the history of speech, on account of its monosyllabic form and singular intonations. At the date of the last Chinese embassy, Britain had not a man who could officiate in it as an interpreter. In this prostration of the useful knowledge, by which the intercourse of mankind is opened, and their origin investigated ; it is pleasing to notice the efforts of literary societies abroad, and of some individuals, whose love of learning, their first and favourite passion, may yet do much in a cause not

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I allude to a paper in the Asiatic Researches on the literature of the Indo-Chinese and a virtuous satisfaction in per-
iends, * once animated with no
ough the one be now in illite-
the other be far from his own

culate on the birth-place of the species, and the state in which it was produced. Large quotations from the Hebrew and Arabic would have enhanced the erudition of this work, if these had been pertinent to the subject. But I am certain that they are not so. The Hebrew, Arabic, Chaldee, Syriac, and Abyssinian nations, are a distinct race, the properties of whose speech have been but little examined, and have never been philosophically explained. Philologists of a certain description see no difference among the elements of their erudition. When their raven has left the ark, he builds his nest on a barren rock with materials of all descriptions.

Note N. p. 29.

Children, in the course of the first years of their life, besides the cries produced by pain, express their desires by several short sounds. They taste and feel whatever they can reach. Consequently they are exposed, while awake, to continual sensation and perception. In the noisy talks and objects about them they find abundance of materials for common ideas. They soon attempt to articulate the sounds familiar to them. They are, in this respect, greatly influenced by those who nurse them. Though some vowels and consonants are naturally easier than others, they pronounce those which are most commonly repeated to them. They soon acquire a very considerable stock of general

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experience, from the dawn of
a period ; and, before they can
that they think nearly to the
they do for some time after.
reference in their minds of
those already known. This

abstract notions. A distinction should be always made, in speculations on this subject, between ordinary and philosophical abstraction. No peasant forms *refined* ideas respecting morals, or abstract reasonings on causes and effects. But still he has a greater stock of general words than to call every river a Thames.

In short, our knowledge of language and man will warrant us to infer, that such words as cave, tree, or river, are from general terms ; a cave is a hollow ; a tree is a grower ; a river is a runner ; and it further appears, that the words hollow, grow, and run, are from others still more general. The actual experience of savages always must extend to the qualities of the external world, and the natural feelings. They judge intuitively, rather than reason on this experience, which has habitually undergone the powers of association, abstraction, and the united faculties of a sound but untutored mind.

¶ Note, pp. 31, 32. *

A concise statement of the manner in which the human mind, at all periods, views the external world, is contained in the following sentence :
“ Every change in the state of things is considered

* There is no reference to this note in the text. It relates to the nine words, which the author has found at the foundation of the European and other languages. (See First Dissertation, closing the Facts and Illustrations belonging to Chapter III.)

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ing the agency, characterizing
aring the degree of its cause."'
ourse of Lectures on Mechani-
Professor Robison, Edinburgh,
of these was equally distinguish-
literary, and scientific acquire-

certained the existence of the above syllables, by the analysis of throwing off the parts of words, which are evidently additional, and affixed for obvious purposes, and of examining varieties, till the simplest form of the word appeared, I would neither have considered these syllables as original, nor stated them as such to the reader.

It is further to be observed, that the doctrine of forming names of objects and acts, from their sound, is not verified by examination, to the extent in which it is commonly held. Very few of the interjections are the same in different languages. The sounds of bees, cattle, serpents, and the like, as they are respectively the same every where, ought to have had similar names in every country. This is not absolutely the case. These natural sounds are expressed by such articulations as the people of any country have associated with noises of that kind. To buzz, in English, is JUJJAT in Slavonic; (observe the *j* is pronounced like *j* in French, and not very differently from the English *z*;) in Celtic it is SUISAN, DURDAN, or TORMAN; in Latin and Greek BOMBIO and BOMBUS. To hiss like a snake is, in Russian or Slavonic, SHIP or SVIST; in Greek SIZO; in Latin SIBILO. In all examples of this kind, I have observed, that the consonants may be the same, but that the word itself is from some general radical, modified for the purpose. Imitative words, made without reference to any radical, are

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ge. The words PAPA, BABA, noted as purely natural. It is B, T, and M, are the articulation ; but it is forgotten that by calling PA, MA, TA-TA, and it's ear. I admit the truth of

rock by rolling. Any thing that grew, increased, waxed, was said to run, or move, according to the idea of its quickness or force. LAG RAG, take, or lay a reed; MAG AG, bruise the fire, crush it; DWAG AG, dash out the fire, extinguish; BAG AG, move the fire, that is kindle it, raise it, or help it; AG AG, burnt—the repetition marks the thing done; TIG TIG, touch, or touched, smitten; GAG or GWAG, walk; DAG DAG, work work, labour; AG BAG, the serpent bites, (for all twining or sinuous figures, as eels, serpents, &c. were called AG;) AG DWAG, the serpent strikes; AG LAG, the serpent gives a blow; AG AG, I eat: MAG MAG, I am chewing, grinding; NAG, champ it with thy teeth; BAG, he drinks, that is, takes water; WAG, the air moves; TWAG, it is thin, that is, drawn, tugged, tense; LAG, it is flat, viz. laid, levelled; DWAG, he is dead; DWAG! DWAG! killed! killed! MAG! O MAG! murdered! O murdered; BAG, BAG, BAG! they fought very much, greatly; SWAG SWAG, they gave heavy blows; RAG, rushed on. Such I consider as a just and not imaginary specimen of the earliest articulated speech, when words were few, and the natural signs of voice, gesture, and looks, indicated and supplied their deficiency, as a system of communication.

Man, in a savage state, is a rational being, but far more governed by passion, than in his civilized condition. His wants and sufferings produce a

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l apathy ; but when roused,
ble, and comparatively frau-
nd exclamations of a barbarous
st some of its members ; and
rar-hoop, used in all savage
the dominion of imagination

having been levelled. A verb, a verbal noun, an adjective, or substantive, were consequently produced. Thus LAG, as a verb, was to lay; as a noun of the action, laying; as a noun of the effect, laid, level, plain, broad, stretched, (for all these senses are implied;) or as a substantive, a plain, an esplanade, a lee, or land; also an expanse, a stagnant object, as a lake, &c. MAG, to press, or thrust; signified grind, bruise, gather, collect, condense, unite, which are acts; also pressing, grinding, bruising, gathering, &c. which are actions. Next, it signified pressed, ground, squeezed, bruised, or what is equivalent, mouldered, pulverized, softened, broken, destroyed, wasted; likewise gathered, thickened, collected, viz. large, in any dimension; dark, great, long, broad, thick, &c.; as a noun, what grinds, viz. a mill, the jaws, the stomach; what is ground, meal, dust, mould; what is broken, or softened into a pliant, powerless state, dead, mortified, withered, viz. a murdered or killed man or beast, a withered plant, a rotten or dissolved thing of any kind, a melted thing; or in the sense of gathered, a cloud, a mound, a mountain, a mass.

If a reader attend to the common descriptions of objects in poetry, and works of science, he will find the origin of many of the names of these objects. For instance, a monster, what is pointed at, a show; mountain, a heaped eminence; wall, a

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man, a softened character; a
son improved by suffering;
within bounds or measure; a
ruth; a token, what shows or
TAEC, to point, or show, and
TAIKN;) a fly, what flies;

ed laughter ; WHIFF, a short and small blast from the mouth, from the obsolete WAFF, to wave hastily ; TICKLE, to touch smartly, but in a diminished manner from TAC, to touch ; TRICK, a light quick turn, from TRAC, to turn or pass. These, and hundreds of other instances, explain this fact. The principle extends to compounds, and in good reading to whole sentences, which go by the name of parenthetical. Vulgar terms, such as shilli-shalli, blibber-blabber, trick-track, wiggle-waggle, fiddle-faddle, and many others used in low, and, often with great propriety, in comic discourse, illustrate this position, which a philologist must not neglect to verify and attend to. From the dawn of speech till its maturity, words of this description not only existed, but abounded in every dialect.

He has a fouth o' auld *nick-nackets*,
Rusty airn-caps and jinglin' jackets,
Wad had the Lothians three in tackets,
A towmont gude ;
And parritch-pats and auld saut-buckets,
Before the Flood.

BURNS's Poem on Grose's Peregrinations, Stanza 6.

In English.—He has a store of old knick-knacks, rusty caps of iron, and tinkling coats of mail, as many as would be small-nails sufficient to serve, for a full year, the three counties of Lothian. He has porridge-pots, and salt-boxes made before Noah's Flood.—Observe, that jingle is the diminutive of jangle, which is English ; and a collection of toys and antiques is sometimes facetiously called a knick-knack-tory.

Note R. p. 84.

The Chinese language, of which we owe the only but imperfect account that we have to the French, is a most important article in philological inquiries. It is monosyllabic, and consists of about 20,000 words, all ending in A, E, I, O, U ; in ANG, ENG, ING, ONG, UNG ; or in a single N, pronounced like NE in the French word profane. The sounds ANG, &c. are like the protracted sound of TANG, or DING-DONG in English. The G is not at all heard. They multiply terms by variation of the accent, inflexion, and tone of voice. There are four varieties in general use ; the protracted, slow, and gradually raised tone ; the protracted, but even, and not raised tone ; the quick, and light tone ; the strong masculine tone ; but there are other modes of pronunciation besides these. *Secondly*, Every word is a kind of general term, which, when joined to others, forms particular expressions. So MOU is a tree, or wood in general ; MOU LEAO wood done or prepared for building ; MOU LAN, bars of wood ; MOU TSIANG, a wood-worker, carpenter ; MOU SING, the wood ; PING POU, arm-court, or tribunal of arms ; HING POU, criminal court, or crime court ; KIANG NAN, river of south ; TIEN TANG, heaven-temple, paradise ; SHANG HAI KOAN, on-sea-gate, the gate by the sea, &c.

According to its position, a syllable may very of-

ten be noun, adjective, or verb. The nouns have no inflections. The plural is made by adding **MEN**, which I think signifies more or many: so **JIN**, a man; **JIN MEN**, man many, or men. **TI** is the word which marks the genitive, or relation: so **JIN MEN TI HAO**, the goodness of men: **HAO** is goodness. The pronouns are **NGO**, I, **NI**, thou; **TA**, he. Their plural is made by **men**. **SHOU** or **JU** is who and which. The comparative, superlative, and the like, are made in adjectives by such words as **KENG**, much; **TO**, much; **TSIVE**, great; **SLAO**, little; **TSHANG**, often; **KEOU**, enough. The verb is exceedingly simple. In the active, the present consists of the pronoun and the radical. The preterite has **LEAO**, (pronounce) **LEOU**, or **LEAOU**, as in the English how. **LEAO** signifies done, prepared, wrought. The future has **TSIANG** or **HOEI**. The optative is made by **PA POU TE**! O that; would to God that. The indirect moods are all expressed in the same manner. Examples are: **NGO LAI**, I come; **NI LAI**, thou comest; **TA LAI**, he comes; **NGO MEN LAI**, we come; **NI MEN LAI**, you come; **TA MEN LAI**, they come; **NGO TI KEOU LAI**, my dog comes, literally, me belonging dog comes; **TA SHOU LAI**, he who comes; **TA MEN SHOU LAI**, they who come; preterite, **NGO LAI LEAO**, I have come; **NI LAI LEAO**, thou hast come, &c. &c. through all the persons.

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ght, laboured ; future, NGO
CHIANG LAI, I shall or will

te S. p. 85.

icon shows the truth of the

penult **nasal**. Instead of **FAG-BA**, it became **FAGUR**, **FAGAR**, **FAGOR**, **FAGUR**, at pleasure. The vowel varied according to custom in speaking or writing. So, in English, if fashion did not oppose, we might write **HUNTAR**, **HUNTER**, **HUNTOR**, **HUNTUR**, instead of **hunter**, as we pleased.

Observe accurately, that the proper sense of **DA** is **do** or **act**, of **GA** **go**, **go through with**, **finish**, which must not be confounded with **AG** or **AGA**, **having**, **possessing**. **DA** and **GA** are the universal signs of **preterite** or **finished action** in verbs, and of **being put into a certain state** in nouns. Thus, **LAGED** is **laid**, (**lay-do**, **laying-done**;) but **DALED** is not only **made a dale**, but **having the state of a dale**, and, secondarily, **belonging to a dale**, **having a connection with it**.

MA is **make**, **form**, **work into a state**. So **BAG**, **push**, **beat**; **BAGAMA**, or **BAGMA**, or **BAGM**, the **making of the act, effect, and quality** of **beating**. This is a very common form of both **adjectives** and **substantives**.

NA signifies **knock**, **drive**, **push**; (observe, that all our verbs denoting action have a similar origin, being all from roots expressing strong, violent, or frequent effort;) hence it is analogous in its sense and use to **MA**. So **LAG ANA**, (**lay-drive**,) **put down**, **laid**. **LA** means **held**, **have**, **have the nature of**; as **REG**, to **extend**; **REGULA**, **extend-having**, that is, either **belonging to extending**, or **having**

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g so; a ruler, a wooden rule.
and similar forms, stand for
-LA. RA signifies work with
ily exertion, or with great agi-
e under the hands. It is an-
action in the verb or verbal,

by any one. Almost all the northern dialects of the Teutonic use R or RA instead of personal consignificatives, both in the singular and plural. SALA, a settlement, house, room, a word found in all the Teutonic dialects, and in the Sanscrit; is SALR in the Icelandic, and its plural is SALIR, instead of SALA and SALE or SALO.

SA, from SWA or SWAG, signifies work slowly but powerfully, bring about by labour, act, produce. Joined to a verb, it means acting, performing, as BAG-SA, beating, carrying on beating, going on with beating; LAGSA, going on with laying; WAG-SA, performing motion; DAGSA, driving, or going to drive; but the same words, considered as verbal nouns, mean he or she who beats, lays, moves, drives. SA is the common sign of the masculine or feminine agent in the Teutonic, Greek, Latin, and Sanscrit dialects, in which last it is represented by H. Examples: GUD-S, GUDA, GUD, good, he, she, it, in Visigothic; BON-US-A-UM, the same, in Latin; AGATH-OS-E-ON, the same in Greek; BHALAH, BHALA, BHALAM, good or strong in Sanscrit. The Alamannic dialect of the Teutonic has GUT-ER, GUTE, GUT, good, and so resembles the Scandinavian dialects of the same language.

The consignificatives, by which all the secondary words of all the dialects of this tongue have been in one or other manner, formed at various and successive periods; are, 1st, AG and WAG, *act, work,*

hold or possess, written A, WA, I, E, O, U ; or AKA, IKA, OKA, UKA ; or AC, IC, OC, UC ; ACH, ICH, OCH, UCH ; and AGH, IGH, OGH, UGH ; as likewise in several other forms allied to these ; 2*d*, BAG, YAG, or PAG, bear, bring, make, cause ; written BA, FA, and PA ; or ABA, IBA, OBA, UBA ; or APA, &c. AFA, &c. and often AB, AF, or AP ; and ABH, IBH, OBH, UBH ; and APH, IPH, and the like ; 3*d*, DWAG, THWAG, or TWAG, do, execute, accomplish, written DA, THA, TA ; or D, TH, T, with any vowel preceding ; or DH, TH, in Celtic and Sanscrit ; 4*th*, GWAG or GAG, move, go, go on with ; written GA, GR, GI, GO, GU ; or CA, CE, CI, CO, CU ; and Ā, Ē ; or GHA, GHE, GHI, &c. CHA, CHE, CHI, in Alamannic, and Y in old English. It is prefixed rather than added, though it is added in Greek preterites. 5*th*, LAG, take, work, hold, possess ; written LA or AL, EL, IL, OL, &c. 6*th*, MAG, increase, mould, make, form, written MA, ME, MI, MO, MU ; or AM, EM, IM, &c. or AMH, IMH, AIMH, UMH, &c. 7*th*, NAG, force, work, labour, make ; written NA, NE, NI, NO, NU ; or AN, EN, IN, &c. or ANN, ENN, INN, and the like. 8*th*, RAG, rush, agitate, bustle ; written RA, RE, RI, &c. or AR, ER, IR, &c. 9*th*, SWAG, and SAG, work by carrying on, toil ; SWENK, labour ; written SA, SE, SI, SO ; or AS, ES, IS, US, EIS, and the like, varied by the preceding vowels ; written also AH, IH, OH, UH, &c. and ASH, ESH, ISH, OSH, and the like.

The application of these to the formation of

new words seems to have been regular, but not without intervals of time, longer or shorter, as circumstances dictated. For instance, before the word thunder was made, it was preceded by two stages of the verb, if not more ; first, THWAG, to sound, allied to DWAG, was formed ; then THWAGANA noised, and abstractly THWANA or TANA, loud noise, whence the Latin TONO, I make a rapid loud noise ; but the Teutones from THWAG formed THWOGAND, sounding, a present participle, and noun, which they contracted into THUND. It is probable, that THUNDYAN, to thunder, was long used before RA, make, was added to it. Hear, love, come, drive, may, must, have existed as verbs before the formation of hearer, lover, comer, drift, drove, might, though a thoughtless philosopher will say, how can the names of an act precede the naming of the agent from whom the act arises ? The successive stages of words may be learned from their analysis.

Some English and Latin words possess an amazing number of component parts, slowly formed and put together. Even short terms comprehend more of them than would be supposed. Various, in Latin VARIUS, is WAGA-RI-GA-SA, from WAG or VAG, bow, bend ; RA, make ; IG, have ; and SA, *he*, or rather make, by custom appropriated to person. VARUS, from VAGA-RA-SA, means *he* (SA) who is VAGA-RA, made, bowed, or bent : VARIS CRURIBUS

is with distorted legs ; but **VARIVS** is a compound of **VAR**, bent, uneven ; and **VAR-IG-SA** is he that has (1G) the quality of inequality. Things that are not equal are different, that is various, said the founders of the Roman empire. Different itself is from **DI**, in Gothic **TWA**, and in Scotch **TWAY**, and **FERENS**, the same as **BEAREND**, bearing. **TWAY-BEARING** legs, which are legs bearing in separate ways, are allowed not to be equals. Moderation is, in all its parts, **MOG-DA-RA-TI-GA-NA-GA**, formed in this succession ; **MAG**, seize, comprehend, include, contain, measure ; **MOG-DA**, measured, the preterite participle by **DA**, done : whence **MOD** and **SA** ; **MODUS**, measure, bound ; and **SA** agency, which is implied in all ancient nouns. Add **RA**, work, to **MOD** ; there results **MODERA**, was making to have bounds, keeping in bounds ; whence **MODERATA**, a preterite participle, kept in bounds. Add **IG**, make, to **MODERA** ; and you have **MODERATIG**, an adjective, which means making kept in bounds, or having the quality of being kept in bounds. To **MODERATIG** join **ANGA** or **ONGA**, a compound of **NA**, make, and **GA**, go, which is the origin of our **ING** in present participles ; and **MODERATIGONGA** is obtained, an abstract noun quite analogous to the Teutonic ; **BEWEGUNG**, motion ; **HILDIGUNG**, inclining ; **ERMAHNUNG**, admonition. For all Latin nouns which end in **IO-IONIS** were of a participial nature. Thus region, diction, motion, the true forms of **REGIO**,

DICTIO, and **MOTIO**, are old participial words, analogous to ruling, speaking, moving, in English. The moving of the horse is the same as the motion of the horse. In German motion is **BEWEGING**, bewagging in English. The Latin process of **MODERATIO** is **METIOR**, **MODUS**, **MODERO**, **MODERATUS**, **MODERATIO**.

These examples will show the nature of the numerous parts, of which the shortest as well as the longest words consist. But the exhibition of these parts in the above manner wearies the mind, and fatigues it by their excessive multitude. It is a more intelligible and useful method, to trace the slow and increasing course of derivation and composition ; to mark how **VAG**, bent ; became **VAG-RA** or **VARA**, then **VARASA** or **VARUS** ; how **VAR** became **VAR-IG**, **VARIG-SA**, or **VARIUS** ; and how **VARIUS** produced **VARIO**, I make different, and **VARIATIO**, when variation, which signifies the act of becoming different, the effect of that act, and the thing subjected to the act. The same process may be extended to the longest words. Incompatibility is compounded of **IN**, not ; **CON**, together ; and **PATIBILIS**, endurable or tolerable. From **PA** or **PAG**, bear, carry, endure, came **PATIOR**, I bear or suffer. The compound **COMPATIBILIS**, capable of suffering, to be together, was next formed ; then **INCOMPATIBILIS** ; and lastly, the abstract noun **INCOMPATIBILITAS**, in a low stage of the Latin tongue. In

France this noun was changed into INCOMPATIBILITE. But, to explain the origin of IN, CON, BILIS, TAS, and TE, is inconsistent with the rudimental nature of this part of the work. All of these are illustrated elsewhere in their proper places. This rule, however, may be depended on, "That all the changes in the language of Europe, or, what is the same thing, in its dialects, have been subject to certain laws, not of an anomalous, arbitrary, or irrational nature, but such as have arisen from the mind of tribes and nations exerting its powers on the mass of hereditary speech, that the purposes of communication might be obtained or promoted." Hence all changes, even the most violent, fall within the plan of the philologist. As the material world, however unaccountable its changes may appear to the ignorant, exhibits to the philosopher, in proportion to his knowledge, a perfect obedience to order and regularity; so the analogy between nature and language may be asserted in the broadest terms. When a volcano has ruined the soil in its vicinity, a new one is gradually formed out of the lava, and other actual accumulations, on which arise a new, and possibly a more beautiful vegetation. When one original language is destroyed by the prevalence of another, a new compound is produced out of the existing materials, the formation of which is never accomplished without the action

of general laws, modified, indeed, by local circumstances.

Note U. p. 36.

The innumerable derivatives of this radical, which varies its form into AG, HWAG, VAG, and, in the Celtic and Cymraig dialects, into FAG and GWAG, present a noble and effectual illustration of the analysis contained in this work. In all the Teutonic dialects, the derivatives of WAG, (in German and Scandinavian pronounced VAG,) present a continual and obvious chain of connection, which directly leads to a discovery of the intricate course, by which language advanced to its present variety and perfection. Many of the intermediate forms between the simple radical, and the most compound terms, are lost as separate words, and can be found only in composition; but the most complex forms indicate, with indubitable certainty, that they owe their origin merely to a greater use of the consignificative terms, and we are enabled to trace the affinity between WAG and the *words* wonder, willing, wanton, world; or *validitas*, *vehementia*, *volubilitas*, *verecundia*, *veneratio*, and the like; with the utmost precision.

The Anglo-Saxon Dictionary of Lye and Manning contains many hundreds of folio pages, full of words that begin with HW and W. The number of Latin words in V is not small. In Sanscrit and

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from a considerable proportion of
pages. Attentive observation,
y able to discover, that these
xt consist of individual terms,
alphabetical arrangement; but
that all those terms stand to a


one of these new compounds wanted that peculiar shade of meaning, which the particular consignificative used was fitted to give to WAG. The series now given is a perpetual contraction of WAG-AG, WAG-BA, WAG-FA, WAG-PA, WAG-DA, WAG-THA, WAG-TA, WAG-LA, WAG-MA, WAG-NA, WAG-RA, WAG-SA. On several occasions, the contraction is not performed, which enables us to see the ancient state of composition. The reason why contraction was avoided was to preserve a distinct shade of sense. WAG-LA originally signified to turn, to put over, to roll : it was variously written or pronounced WALA, WAELA, WEALA, WEILA, the G being first articulated as H, and then entirely dropt. WELO, WEILEO, I roll, being in Greek the same as VOLVO in Latin, and WEALOWIGE, I roll or *wallow*, in Teutonic ; except that vo, in the one language, and ow in the other, show that these words are derivatives of VOL and WEAL ; but when the primitive WAG retains the sense of shake, WAG-LA, its derivative, is not contracted into WALA ; for contraction would confuse the verb WAGLA, to shake often, with WALA, to roll or turn.

After the series above mentioned had been formed, each individual word in it became liable to receive anew the nine consignificatives. WALA, turn, roll, sway, govern ; also increase, augment, grow, bred ; and agitate, move, boil, like water in motion ; produced many words quite common in

Europe, such as WEALB or HWEALB, a turn, a bend, arch, side; HWEALP or WHELP, an animal produced; HWEALC or WEOLC, a turned, rolled shell; WEALD, direction, power, strength, sway; WEALT, a turn, a movement; WEALTH, plenty, from WALA, active, strong, abundant; WEALG, rich, plentiful, also roll, turn; WALMA, or WEALM, boiling, agitated water; WILNA, a girl bred in one's house, a home-born slave girl; WALAR, rolling, powerful, strong; WALB, a turning, a revolution.

Though every individual word in the series might receive the consignificatives, yet harsh and unnecessary compounds were naturally avoided. Instances of WALAL, WARAR, and others resembling them, are not found. Every primitive had, as has been shown, many different but kindred senses. Compounds often occur of the radical and the consignificatives in some particular sense, to the exclusion of all the other senses.

The perpetual series of compound words, which forms by far the greater part of all the ancient and modern dialects of Europe, was not produced mechanically, but under the slow and regular influence of ordinary reason, moulding the materials of speech according to actual necessity, and the other causes which create or enrich language. In early ages, the motives to employ irrational or purely conventional terms, such as occur in civilized countries, scarcely exist; and a philologist has more



difficulty in tracing the origin of such words as TONTINE, GROG, SPENCER, MOB, and many others of that class, than in explaining the vocabulary of an Indian tribe.

Note X. p. 37.

The signification of AG or WAG, joined to any radical, is double, viz. possessive and active. When AG signifies having, it often takes the form of IG, IC, AC, OC, OG, and the like. The compounds are often diminutives ; so DOG, a certain animal ; DOG-IG, having the nature of a dog, a little dog ; LEAF-IG, leaf-having, viz. leafy ; MERUM, wine ; MERA-CUM, having the property of wine ; VERUS, true ; VER-AC-S, having the property of true ; PATER, a father ; PATR-IC-US, he who has the nature of a father, or has something of a paternal property ; PATR-IC-I-US, for PATR-IC-IG-US, he who possesses the quality of belonging to a father or senator, viz. he who is a senator's son or relation. The Romans called their legislatures PATRES, and the Goths ALDORAS, elders, or old men. The chief Roman council was called SENATUS, from SENEX : the Burgundians and Visigoths called their chief priest, and indeed all old men, SINISTANS. See more on the possessive signification of AG in the account of the Teutonic, Latin, Greek, Celtic, Sanscrit, and other dialects examined in this work.

The active sense of AG is remarkably frequent in the formation of derivative verbs. In the softer dialects, AG becomes AYA, YA, A, E, O, &c. according to local convenience. It may be termed the verifying consignificative, for, whenever a noun comes to be changed into a verb, it is subjoined. Examples of this are innumerable, as LUPA, love; LUF-IG-A, I make love; FUMUS, smoke; FUM-IG-O, I make smoke, or I put smoke upon; SPAR, spread; SPARGO, I actively spread; VER, turn, from WAR, (WAG-RA;) VERGO, I turn to, or over, as a dish, by inclining it, or as the sun, by declining downwards; LAG, lay in Visigothic; LAGYA, I lay actively. To multiply examples of this universal use of AG would be to anticipate what is to be said elsewhere, and to pillage every lexicon from India to Britain. The Latin and Greek AGO, and the Celtic AG, are the purest representatives of this word, which is not to be considered as descended from them, but as their primitive, employed in a particular manner. AG, as an active or possessive, must not be confounded with the G primitive, which appears in such words as AG-O, I act; LEG-O, I gather; TEGO, I cover; REGO, I stretch or direct; VIGEO, I grow, I wax. The possessive G is included in SECO, I cut; DICO, I say; ACER, cutting, sharp; VACO, I am empty, and many others in all the dialects; but it requires sound and acute discernment to separate the examples, in which c is a corruption of

the radical *g*, from those in which *c* is the contraction for *gag*. *LUCTUS*, grief, is from *LUGTUS*, that is, from the preterite participle of *LUG*, lift up the voice, shriek ; but *VAC-O*, *VACUUS*, and the like, are from *VAG-AG*, having the property of moving, of weakness, of insufficiency, insolidity, emptiness. The reader must diligently compare the Teutonic *wac*, the Latin *vaco*, and the Greek *ouk*, empty, *not*.

The derivatives of the radicals and of their compounds, which have been formed with *DA*, done, are so innumerable, that they constitute by far the greater part of all the languages of Europe, and of those in Asia which are allied to them. Every word in which *A D*, *A T*, *A TH*, or *DH*, make their appearance, except these be its initials, has been or actually is a preterite participle. From such a participle, in the infancy of language, rose many hundreds of those nouns and verbs, which we have long considered as the most simple and original. It is sufficient, in this place, to mention our own *words* *at*, *bat*, *dad*, *side*, *get*, *meet*, *fit*, *foot*, *lid*, *board*, *word*, *sword*, *herd*, *hilt*, *wild*, *wood*, *west*, *rot* ; which were originally all preterite participles, and were uttered *AGT*, *BAGT*, *DAGDA*, *SIGD*, *GAGT*, *MEGT*, *FAEGT*, *FAGD* or *FOGD*, *HLIGD*, *BRAGD* and *BRAED*, *WORED*, from *WOR* *speak* ; *SWERED*, *HWERED*, *HELFT* ; *WIGLED*, *WOGD*, both from *WIG*, to grow, as *SYLVA* in Latin produced *SALVATICUS* and

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**ESSED, set, from WES, and ROGT,
a Latin CORRUPTUS. In the late
lker's Rhyming Dictionary, in
English words are arranged ac-
terminations ; all words under D,
SE, and under TH, derived from**

EN, AN, ON, IN, and the like, which have received, in the course of time, the preterite consignificative D, or T, or TH. Thus MONATH, a month; MUNTH, a mouth; TUNTH, a tooth; MUND, or GAMUND, the mind, are not present but preterite participles, changed into nouns. They come from MONA, the moon; MUN, catch, take; TUN, bruise, chew; and MUN, take; for the founders of language called every external and internal faculty a taker, (perceptor or perceptio,) from its seizing knowledge.

Next to the compounds of DA, those of MA and NA constitute two of the largest orders of words. All words, from whatever European language, (two or three excepted,) which, in Walker's Dictionary, close with N; were once preterite participles, in the model of given, driven, striven; or adjectives participially formed. Nouns in ION originally ended in ONGA, which is a form of the present participle, compounded of NA and GA; signs of preterite action: The *words* an, clan, man, on, yawn, sun, town, win, oven, sign, loan, and many others equally short and apparently original, were once EACN or ACN, joined; CLAHAN, born, bred as a child; MAGN, a son, or what is born; ACNA, joined to, placed with; GAN, opened, gaped; SWINNA, she who shines; TOGNA, what is enclosed; WIGNA, gained by exertion of bodily motion; UFANA, a thing raised above, a vault, a stove;

signum, what points out, from **sio** or **swig**, point, indicate, shine; a verb equal to **taec** or **tac**, indicate, show, *teach*, whence **tacn**, a sign; **lohn**, given, a thing given, from **lac**, give, or take. All European and Indian words in **m** are of a similar description; for instance, **dam**, a mother; **beam**, a tree; **kam**, crooked; **mam**, a mother; **gem**, a bud; **rim**, a border; **doom**, opinion; **term**, a limit; **form**, a shape; **film**, a thin skin; **maim**, a hurt; though some of these came from one dialect, and some from another; yet they were originally **dag-ma**, she who suckles or breeds; **bagm**, a branch, or piece of a tree; **cwagm**, twisted, distorted, winding; **mag-ma**, she who bears; **gigma**, what grows or sprouts; **rigma**, the top, point; **dogma** or **thogma**, thinking; **ter-mi-na-sa**, that which points out the march or limit, the same as **tecmar** in Greek. **Tec** and **tecr** or **ter**, mean to point out, show. Our own march is from **marc**, a compound of **mar** or **mer**, to show.

The Latin, Greek, Celtic, and Sanscrit ordinary adjectives in **anus**, **inus**, **onus**; in **an**, **on**, **in**; or in **ana**, **ina**, and the like; to which must be added all their nouns, adjectives, and verbs in **m**; belong to the classes above explained.

Note Y. p. 38.

Examples of **ba** in this use are common in the Visigothic. The radical properly signifies to agi-

tate by a smart blow ; but it was applied to manual and personal action at a very early period. The European tongues used BAG, and its varieties FAG and PAG, in many senses, which they afterwards expressed by compounds of RAG. As the dialects increased in terms, it sometimes took place that WAB, for instance, took one sense, WAF another, and WAP a third ; though they were originally the same. In old English, WEB signified to weave, WAF to blow like a light gale of wind, and WAP to cast one's arms about in a quick irregular manner.

The Visigothic adverbs AGLU-BA, difficulty-bearing ; ARNI-BA, care-bearing ; GLAGGWA-BA, sharp, quick-bearing ; and others of that class, show the early use of this consignificative, in the composition of adverbial adjectives. The verbs HAB, hold ; GIB, give ; LIUBA, live ; LIBA, love ; HLIF, lift ; THIUB, take ; RAUB, rub or pull ; NIP, squeeze ; WAIB, enclose, wrap about ; LEIB, leave ; SLEP, slide down, sleep ; THRAF, make strong, vehement ; HOF, raise, lift ; which at first were HAG-BA, GAG-BA, LIG-BA, LIC-BA, HLIG-BA, THAG-BA, RAG-BA, NIG-BA, WAG-BA, LIG-BA, SLIG-BA, THRAG-BA, HAG-BA ; from HAG, move, hold ; GAG, move to ; LIG, fix in a place ; LIC, agree with, like ; HLIG, seize, lift ; THAG, take ; RAG, rush, pull ; NIG, crush ; WAG, cast, cover ; LIG, let go, leave ; SLIG, cast, slide ; THRAG, press ; HAG, lift, raise, heave.

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is that LEIB, leave, has, in dif-
ferent through all the varieties of
German. In Alamannic IH BILIB is
left behind. The Saxon LIV
is common *form* leave ; and the
Ive, is an ancient variety of

The use of BA and its varieties is every way as great in Celtic, Greek, Latin, Slavic, Sanscrit, and all the other dialects, as it is in those of ancient Germany. AB, APO, AB, which signify touching either in front or elsewhere ; SUB, under ; URBS, a city, from HWERB, make a circle, which the ancients did with a plough ; UMBO, a circle, a round ; VOLUPE, bringing or containing what is wished or willed ; VESPER, he who brings the setting sun, from WES, set, the origin of our own West ; LATEBRA, from LAT, lie ; VAPULA, I whip others ; or as a neuter, I am under a whipping ; from WAG-PA, to wap, to cast the lash about ; VITUPERO, I *wyte*, or loudly blame, mixing, as on such occasions, great abuse ; a remarkable word, which shows that the Gothic or Germanic sense of WITE (sentence, fine, accusation in public,) was known to the old Romans ; PALPO, I feel, from FAL or PAL, feel ; FEBO, I terrify ; HUFAO, I weave ; TOPOS, a spot ; TUPOS, a stamp ; CUFOS, bent, humped ; GLAPHO, I chisel, or *cut with blows* of some such instrument, a word nearly analogous to SCULPO ; are Greek terms in addition to the Latin ones already enumerated, which coincide with the Teutonic BEB, shake ; WEB, weave ; TOG, a point ; DUB, a blow ; GEAP, crooked, or GEHOF, (see Lye, *in voc.* GEHOF and HOFER, gibbus ;) LAG, strike, clap ; and form a scanty specimen of an universal fact.

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ate Z. p. 38.

f LA, joined to radicals and their
ally as numerous as those of BA.
is ALA, BALA, CWALA, DWALA,
, HALA, LALA, MALA, NALA,
hich have many meanings, ac-

other from NIM, seize. LATRO is one who lies in wait to steal, or perhaps a taker, from LAT, take: the thing *taken*, was called by the Greeks LEIA, from LA, take; by the Saxons BOTIG, from BOT, gain, get; by the Latins PRAEDA, from PRAEGD or BRAEGD, what is carried off by force.

Note 2 A. p. 38.

RAG, work violently, rush, pierce, shake, forms as a radical the usual series of RABA, RAFA, RAPA; RACCA, or RACHA; RADA, RATHA, RATA; RALA, RAMA, RANA, RASA. In Celtic, Greek, and Teutonic, H is often pronounced before initial R and L. Consequently, such Teutonic words as HLIFTAN, HLINIAN, HLEAW, HLOT, &c. belong to L; and such words as HROF, HREMM, HREFEN, HROK, HRING, and HRIM, to R.

The power of RAG, make, used consignificatively with radicals, may be seen in ARA, work, join, cultivate; BARA, bear, move, lift; FARA, move, go; PARA, work, prepare, fit out; CWARA and CARA, turn, move, cast; DARA, hurt, bruise, beat; THARA, turn; TARA, pluck, draw, hold; GARA, make, agitate; LARA, lay, spread; also conduct, lead, learn; MARA, beat, hurt, kill; and increase, lengthen, draw out, delay; NARA, to bruise, crush together, drive, force on; SWARA and SARA, force, move on with heavy violence, accumulate, labour, toil; also breathe heavily; HWARA and WARA, turn,

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tion, keep, guard. The signs these, are only a few of those, which word, and vary in the different triple compounds, STABA, SPA, signifying stiff, sharp, a plain, defined in the ensuing chapter.

an ardent communicative mind. The use of them, however, as it is nearly unlimited by nature, seems, in several dialects, to have been carried far beyond the necessary bounds.

I shall insert some passages from writings of various nations and ages, as examples of the parts of this subject; reminding the readers of modern English, and other simple dialects, that all such *words* as heart, head, hand, man, life, joy, fear, mind, body, foot, and the like, which are now considered as neuter, and without any termination referring to gender, were once supplied with every termination of that kind, as formally as in Latin or Greek. These nouns were originally HAIRTO, neuter; HAUBITH, HANDUS, feminine; MANNA, masculine or feminine; LIBAINS, feminine; JOIE, GIOIA, feminine. The original of GAIO and GAUDEO is the radical GWAG or GAG, be active, move, quick, dance, move the hands or feet, move quickly a musical instrument. The words PLEG, play; GLIG, be actively merry; JOCUS, from GEOG, bodily mirth; and GAGMA, or GAMA, merriment; as also MAG, merry, (MAGRIG,) WAG and WANT, for WAGEND, playful, wanton; all allude to quick gestures of the body. Fain and fun are from FAEGN, which means fidging, a sign of mirth, if we may trust nature, and the Scottish poets, who say, "I'm fidgin' fain to see you;" but fear is from FAEGRA, weak, pliable, silly, timid, of uncertain gender. Mind was GEMYND, or GAMUNDS, masculine. Body

was **BODIO**, probably neuter ; and **FORUS**, a foot, feminine.

The English, and many of the modern Teutonic dialects ; the Celtic, Persic, and the present French, Italian, and Spanish varieties of the Latin ; have lost many peculiarities, and contracted many long words, which occurred in the purer stages of their respective bases. The Greek, Sanscrit, and ancient German, underwent each a similar process, the steps of which may be traced with absolute certainty.

Cwifha auk thairh anst Gothis sei gilana ist mis, allainn wisandam in izwis, ni mais frathyan thau skuli frathyan, ak frathyan du waila frathya, hwaryammeh swa swe Goth gaddilika mitath galaubeinaiis.—Romans, Chap. XII. v. 3.

* Verse 4.—*Swa swe raihtis in ainamma leika lithuns managans habam, thaithtan lithyus allai ni thata samo taui haband : Swa, managai ain leik siyum in Christau, aththan ainhwaryizuh anthar.*

I say also, through the grace of God which given is to me, to all (persons) being among you, not more to be wise than it may be due (necessary) to be wise, but to be wise to good wisdom, to every one so as God had dealed the measure of belief.

As, indeed, in one body we have many members, but all the members have not the same office or work, so (being many) we are one body in Christ, but every one is another or different (person.)

These verses are a part of the Visigothic fragments of the New Testament, recovered by Arch-

deacon Knittel. **CWITHA**, I *say*, is from the verb **CWIGTH**, or **CWIGD**, a compound of **CWIG** and **DA**. **AUK**, *also*, is from **AUK**, or **EAC**, a contraction of **AG-AG**, increase, join. **THAIRH**, for **THWAIRG**, is a triple compound, made up of **THWAG-AR-IG**: **THWAG-RA**, or **THWARA**, signified twist, twine; of which **THWAIRG** is a derivative, and signifies having the property of twisted, thrown, crooked, angry, cross. See *Lye*, in *voce* **THAIRH**, which means *across*, and, therefore, through. To thwart is to lay across. **ANST**, *favour*, is a very remarkable word: it is a derivative of **AN**, for **AGANA**, or **ACNA**, join, agree, be pleased with; also give as a favour. The words **CHARIS** and **GRATIA** both mean liking, being pleased with; and, as **LEIK**, agreeing, occurs in Teutonic; so **PLAC** in Latin is a compound of **LEIK**, agree, be agreeable. In ancient Gothic, a spirit or deity that favoured brave men was called *ans*, a lover, a protector. The plural was **ANSIS**, or **ANSAS**. After the Visigoths had fought their way southward, they called, says Jornandes, **NON PUROS HOMINES, SED SEMI-DEOS, ID EST ANSES**;—not mere men, but demi-gods, that is **ANSES**. The word **ANS** appears commonly in the **EDDA**, in the contracted form of **as**; and, strange to tell, the Scandinavian antiquaries cannot trace it to its direct source. The Scandian dialect, though very pure in words, has suffered greatly by contraction; and it is truly ridiculous

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alm, and many better philolo-
and Danes, wander in their
ircle, without daring to make
der dialects. The compounds
e, are GUNST for GE-ANST, and
POTH, for GE-AND, which is a
of the same Umlaut. Danes

money was called SCAGD, or SKATT, a thing paid, of which the diminutive is SCYTLING, or SKILLING, a silver piece of money. The radical SCAG, or SCAT, with LA, made, SKAL, pay, have to pay, be bound to pay, owe ; and the verb was transferred to crimes, for all crimes were redeemable by a fine : SKULD is therefore a payment, a debt, a fine, a sin. In like manner, GWIG, or GIG, move towards, seize, hold ; with BA, formed GIB, make seize, make hold, give ; which, when applied to any thing afforded by the earth, trees, woods ; or by tribes to their superiors ; signified yield, produce, or pay tribute. GIBELD, GIFELD, or GILD, came first to mean tribute, then money or gold, a fine, crime, *guilt*. So, FORGIF US UREN SCYLDAS, or UREN GYLTAS, means forgive, or give us up our debts. GADAILIDA, he dealt, is from DAIL, a division ; originally DWAGALA, from DWAG, cut, or dash in *two* ; and LA, the consignificative. MITATH, or MITAD, is not from MODIUS, as the last editor of the Visigothic Gospels somewhere insinuates ; but the preterite participle of MIT, measure, or mete ; from MAG-TA or MAG-DA, comprehend, contain ; for that which holds any thing within its circumference conveys the idea of measuring it. *Raihtis* truly deserves attention ; it is the genitive of RAIHT, straight, extended lineally ; from RAGT, preterite of RAG, reach, run out : RECTA, and PRAVA or TORTA LINEA, are symbols of right and wrong. LEIK, a body, first signified

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LAG-10, by contraction LAEC.
ve the *property* of laying ; as
a that one ; this man lays to
er words, the stones coincide,
n, or like one another. That
nother is similar, and similarity

pose. Though I formerly invented excellently, but I now, weeping and sobbing, wander from ready words. The untrue felicities of the world blinded me, and then forsook me thus blind in this dim hole (the dungeon.) Then they bereaved me of every pleasure, when I always best trusted to them; then turned they me their back to, (turned their back to me,) and entirely departed. For what (cause) should, then, my friends say that I was a happy man? How can he be happy who might not continue in worldly felicity?

It is unnecessary to analyze the pronouns or other secondary words in this place: these are minutely explained afterwards. Some of the principal words, reduced to their radicals, are LIOTH, a song, or lay; from LIG-DA, a thing laid down by rule, NOMOS in Greek. WRECCA, from WRAG-IG, by contraction WRACC, twist, cast, drive out, expel; is an exile, a banished and forlorn man. GEO is from GEOC, or GE-EC, join, add; it here means time past joined to the present, or lately; it is YU in Visigothic, and JAM in Latin. LUST-BAER-LICE is from LUST-BAER, pleasure-bringing, and LIC, like; the literal sense is in a pleasure-bringing-like way. LUST is for LUFST, liking, loving. Song is from sing, a contraction of SAEGING, from SAEG, or SWEG, send forth the voice strongly, sound, sing. SONUS in Latin was once SWOGENS, from SWEG, for which see Lye, *voce* SWEG, SONUS. SCEAL, *shall*, is literally owe or pay, as above explained. The use of SCEAL, *shall*, is a modern practice, which seldom occurs in the Visigothic. HEORIENDE is from HEOP, con-

tracted for HAG-BA, lift, raise, lift voice, cry, lament. AND for EACEND, adding, ekeing. MID for MIGD, mixed, united with. SWI, probably an error of the text for SWITHE, very; from SWIG, to be strong, violent; SWIGD and SWIGTH, or SWITH, violent, vehement; SWITHE in Latin VALDE or VALIDE, in later ages exchanged for very; VERE, really. UNGERADUM, dative plural of UNGERAD. GERAD is from RÆCED, the participle of RÆC, (RAG-IG,) extend, stretch, spread, explain, make ready, expedite, say out, tell, advise; a word common to all the European dialects. UNGERAD is unprepared, unpolished, discordant. WORD is WORED, a thing spoken, from WOR, (WOG-RA,) sound, speak. GESETTAN, to set down, lay down or compose; is from SET, originally SÆG-DA and SÆG-TA: the word SWAEG, SÆG, or SIG, means sink, roll down, settle, sit; in Latin SIDO. The form SIG produced SIGD and SIT; from which SETT or SÆT, to make sit, to set; is a causal derivative. The Greek HEDOS, and the Latin SEDES, both from SED, are well known. THEAH is for THY-AH, literally for that also; it is equivalent to QUANQUAM in Latin, and QUIA. AL be it I die, or for all that I lately sung excellently, are synonymous phrases. FUNDE is the preterite of FAND, for FAHAND, or FAGAND, catch, take, get, find, invent. WEPENDE is from WEP, contracted for WAG-PA, move the voice, lift the voice, cry. The Latin

vox or vocs, and the Greek ops, for wops; are of this derivation. Misfo, I err in choosing, is from MISSA, originally MIG-SA, diminution, lessening, defect, fault; and FAH, take, lay hold on. ABLENDAN is from AN, on; BLINED, stopped, ceased, failed in sight, or any other sense. The word blunt is of similar derivation. Both are connected with BLIG, strike, strike the edge of, render obtuse or dull; consequently the derivation from BLIN, cease, is ambiguous. TRUWODE, trusted, believed, is from TRUW or TRUGWA, having the quality of TRUG; from TRAG, *press*, tread on, step on, be firm: For firmness, solidity, and truth, are ideas associated by all untutored men. WORULD-SÆLTHA is a plural noun, from SÆLTH, a fortunate thing, and WEOROLD, what moves round. SÆL is properly what goes on, from SAL or SWAL, which is applied to passing time; and, as the time of any action is considered good or bad, the proper, lucky time, and the action belonging to it, were both called SÆL, a word quite synonymous to HAP, my good hap, and happiness. GESÆLIG MON is a happy man, in which remark the use of IG, having. WENDON, they turned, from WEND, a contraction of WIGEND or WAGEND, turning. LA is used in Saxon for O, but it means look, look ye, see now. Ho-LA is HO, see; WA-AL, WO, or sorrow-look; WA-LA-WA, woe ô WO; EA-LA, O look. LA or LO was used for see ye, or see now, down to Shakespeare's age,

who puts it in the mouth of Quickly. See Lye, in *vocib.* LA, HOLA, WALA, &c.

Sanscrit.

Mritē pitari tē wira wanaletya swa mandiram

Na-chirād-ēva widwanso Vedē dhamushī chā-bhavan.

. Their father being dead, those heroes having gone from the forest to their own abode, after no long time even, became learned in the Veda and in the bow. Vide Dr Wilkins's *S. Gram.* p. 632.

The words of this passage are almost plain Teutonic. **MRITE** is from **MRI**, die; in Latin **MOR**, and in Gothic **MAURTH**; all from **MAG-RA**, bruise, beat, kill. **PITARI** is from **PITA** or **PITRA**, in Latin **PATER**, in Saxon **FAEDER**; from **FAGD**, generation. **TE**, those, is in Scottish (from the Saxon) **THAE**; **WIRA** is the Scythian **AIOR** of Herodotus, and the common **WIGAR** and **WEOR**; **WAER**, a warrior, a man, of the Teutonic tribes. See Lye in **WIGA** and **WEOR**. **WANA**, a forest, a wood, from **WAGNA**, a grown place, is the same as **WOGD**, **WOD**, and **WOOD**; and **WEOGELD** or **WEOLD**, a place grown with trees. **ETYA**, gone, is allied to **GAET**, gone; and **ITUM** in Latin, gone; from **GA**, go. **SWA**, self, own, is Teutonic, Latin, Greek, Slavic, and one of the most particular pronominal words in Europe. **MANDIRA**, a mansion, is from **MAND**, stay, a derivative of **MAGNA**, stop, delay, remain. **NA**, not, is Celtic, Cymraig, Greek, Latin, and of every dialect, at plea-

sure. It is from NAG, crush down, destroy, annihilate. CHIR is from CYR, impede. For EVA; see Wilkins's Grammar, in the list of indeclinable words. WIDWANSO is from WID, catch, apprehend, see, know ; in Visigothic, and its kindred dialects, WIT ; in Greek EID, in Latin VID. The word VEDA signifies knowledge, the same as OEDA or OEDI, for the Icelanders drop the w in many examples. CHA, also, is the same as QUE in Latin, the dative or accusative of QUI or HWI, who, which. ABHAVEN, *they were*, is from BHAV, be, the same as BIG in Teutonic. DHANUSHA, *the bow*, is named DHAN or DA, hold, pull, draw ; in Greek TOXON, from TOG, draw.

Note 2 B. p. 39.

Many of our words in SH have compound terminations of SA and GA, or CA. SK becomes SCH and SH. It is the duty of the philologist to distinguish these from original compositions. As to the earlier compounds, the chief classes of these are made by DA, MA, NA, AND, and ANG, as being participial terminations. The reader will find an account of the process in the succeeding chapters. At the same time, he must accustom himself to such contractions as AD, AT, ATH, AM, AN, AND ; and to see these vary through all the vowels into AET, AED, ET, ED, IT, ID, AUT, AUD, OD, OT, AM, AEM, EIM, EM, AIM, OM, YM ; and so of all others. For, by

the fluctuation of dialect, and from certain causes to be explained hereafter, the transition from any vowel is easy and perpetual into others. In examining the words under any letter in the alphabet, it is prudent to compare those beginning with the last vowel *y* with those beginning with *a*. In Saxon, *AHST*, a gale, from *AH*, blow, is often written *YST*; *OMOS*, a shoulder in Greek, in Visigothic *AMS*; and *OMOS*, raw, in Celtic *AMH*, from *AGMA*, sour.

Note 2 C. p. 39.

Ideas expressed by primitives are, in later times, more precisely communicated by derivatives, and compounds of the same sort.

Some prominent or remarkable quality in any object produces the name. As this quality must be observed by all men in every part of the world, it generally happens, that the meaning of its name designates and describes the object to which it belongs. A bird, a fish, a river, are apt to receive their names in all nations, from words signifying respectively to fly, to swim, to run. In our own ancient tongue, the names of *FUGEL*, *FISC*, and *FLUM*, came from *FUG*, to move, *FIG*, to move quickly, whence *FIGN*, a fin; and *FLOW* or *FLOG*, to run. It is not certain whether bird be from *BERED*, a thing borne on wings; or *BRECED*, bred, by brooding. It is found in the latter sense in Lye's Dictionary; *BRID*, *PUL-*

LUS, a chicken. FIGNA is the same as PINNA in Latin. "See, see," said a little girl, beginning to speak, to her brother, who had caught a trout in a neighbouring brook, "see, it has 'INGS," (wings.)

When language has been subjected to composition, there is generally a superabundance of terms for the same object or act, if it be ordinary and familiar. By the constitution of the original language of Europe, AGD, BAGD, CIGD, TWAGD, FAGD, LAGD, MAGD, RAGD, which signify generated, bred, born, produced, begotten, brought forth, procreated, grown, might all be names for a man or a child. The greater part, nay, all of them, were once in use. Time reduced many of them into an obsolete state in every dialect, but, as might have been expected, most unequally. One dialect retained some, which another totally lost. One language preserved ATHAIR in the sense of father, another ATTA, a third TAD, a fourth FADER; and it would not have been singular although the Romans had dismissed PATER, and substituted SATOR or GENITOR in its place.

Let us suppose that all appellative names, such as man, woman, hill, river, sea, land, air, water, &c. are blotted from the memory of mankind; their place would soon be supplied, by affixing consignificatives to some verb expressive of the qualities of the objects denoted by them. A man would probably be called a producer, a woman a bearer, a hill

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runner, sea the waved, land the
the blower, water a washer or
would be stated to some of
indefinite. They would not be
want, and others more fantastical
be invented. All that is meant

mental, which occur in the exercise of the human faculties. The uses of these words and phrases are settled by custom, the best arbiter of whose proceedings is enlightened, modest, and learned good sense. As the decay of words is perpetual, and as the number of languages is considerable, even within the bounds of Europe; it were to be wished that a scientific plan could be devised.

THE Notes of the Third Chapter may be closed with a VIEW of the PRINCIPAL SIGNIFICATIONS of the RADICAL WORDS in the EUROPEAN LANGUAGES, and in the Persic and Sanscrit.

I. AG.—Act with very rapid motion, vivid force and power; shake, agitate; be strong, animated, bold, vigorous, high-spirited, vehement, violent; pull, waste, consume; vex, pluck, tease, rouse, excite to rage, or to action of any kind, irritate; walk, go, proceed, be in motion, continue in motion, roll; turn, wind, bend in course, wimple, crook, or make deviations real or metaphorical; change, alter; move with a compelling blow, drive, conduct, guide, steer; concuss, divide, cut as wood, split as rocks, &c. open, chink; break by force, fracture; grind with a mill or the teeth, eat, bite, chew, destroy; pinch, squeeze by act-

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ly press together, so as to make
tossing, anxious, sore; wring,
with force, cast, throw, kick;
with arms; seize with force and
firm, hold fast, pos-
sible the hand or otherwise, lift,

roast, dry, give light, see, act as an eye, look ; move rapidly as wind, blow, make clouds and tempests, emit air, smell ; breathe ; disturb the body or mind, terrify, awe, make tremble, ashamed, stupid with fear, awe, and admiration—shake like a coward, shudder at a terrible or disagreeable object ; whirl about, eddy ; also make rolls, turns, waves ; boil as agitated water ; be moved with violent 'passion, be furious from anger, hate, zeal, &c. ; keep, keep in and out, defend ; apprehend with the senses or mind, feel, perceive, think, reckon, learn, know ; make actual search, seek with importunity of actions or words, woo, ask, solicit ; move or raise a cry, sound, speak in a clear note, say, act as a sounding body, or as the ear, the organ that perceives sound, hear, listen ; also yell, echo, burst into sound ; pass as time, move forward continually, begin and go on, proceed, succeed ; spring, go forth, grow, increase by active and constant progression, generate as plants and animals, breed and grow up, be growing and young, increase, enlarge, feed up, fatten, rear, nourish ; be perpetual, unbroken, united, entire, whole, sound, enduring, eternal ; be actively put into conjunction or union, join, yoke, apply, use ; add a benefit of any kind, help, bestow, favour, honour ; cast over, clothe, cover, bend around, wreath, tie, encircle ; be stiff, hard, fro-

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tellent ; sting, be sharp, acid,
e, die.

ty of AG, and indicates less ra-
ive exertion of action. It sig-
shake violently, waste, make
tion, work, labour, act with

twisted, distorted in body or conduct ; bend back and forward, be nimble, agile, elastic, stout ; be weak, pliant, unsubstantial, defective in force or value, bad, vile, useless, evil, vain, vacant, empty ; waggle, writhe, wriggle, wrest, wrestle, labour in contest, contend for in war or by exertion, win, labour for ; make gestures, play nimble tricks, play on a person, joke by actions and words, trick ; use indirect conduct, or wiles, cheat ; move as water, flow as air, blow, breathe, roll as clouds ; cast around, cover, clothe, wrap about, bind around, involve, muffle up, encircle : raise a sound, burst into crying, wawl, wail, speak, sing ; cast forth, vomit ; dart light, burn, shine ; agitate by heat, warm ; agitate by rubbing, wipe, scour, sweep ; follow in a race, pursue, drive, hunt ; move by gentle solicitation, entice, woo, seduce ; be roused, affected, mad, frantic ; place by active motion, lay down, found, deposit ; move and live in a place, continue, rest, dwell, be settled and fixed, haunt ; agitate as pain, shoot—ferment, show action ; lift up, weigh, poise, wield ; fall, incline to in body or mind, desire, will ; pass, go, run down, waste, decay ; masticate, grind ; draw down, swallow, devour.

3. **HWAG**, a variety of **AG**, expressive of still stronger action. It signifies strike with a violent force and effort ; chop, hew, knock, cleave,

kill, break, divide; press together, confine, keep or collect by force, squeeze; seize with violence, grasp, hold, have, possess, connect, join by catching or notching together; be very strong, impetuous, compact, hard, solid, whole, firm and harsh; drive down, depress, sink, impede, lower, oppress, spare or save by keeping down; bring about by acting with violence on the ground, digging, cutting, holing; act with great strain and effort of body or mind, hie, haste, pursue, toil after; hit, strike, hurt, wound; lift, heave, elevate, exalt, raise any thing to a height, as a hedge or wall; grow up as plants and trees, rise into a stem, bear fruit or leaves; act on by fire or any violent agent, heat, burn, fry; move onward, proceed, go, succeed; drive round, wheel, whirl, twist, spin about, go round rapidly or slowly, bend, roll, roll to one side, incline, have a devexity, lean to, love; turn or cast over, wrap, involve, cover, hide, conceal; lift or hold with the hand, keep, settle, defend, preserve, keep cattle; send forth air or breath with force, blow, blow and whisper as wind, wheeze, blow up, taint; roll away, change by motion, depart, vanish; raise, as a house, a hall, a dwelling; send up a cry, raise a shout, laugh, call, call on, challenge; cut, shape, create, form, give hue, or colour; bound, leap, hop; communicate sound, hear.



II. BAG.—Strike with a very smart blow, beat, bang, hit, shake with an agitating stroke; strike in pieces, cut separate; break, burst, fly to pieces, cleave; make contrite, soft, gentle, weak and silly, effeminate, *fractus*, sweet or powerless in action or any sense; stupify; deafen, deaden, kill, destroy the powers and senses; act on rudely, grind, whet, rub, polish, clean, purify, sweep, brush, smug, dress; agitate, disturb by bodily or mental annoyance, frighten, grieve, vex, terrify, make tremble, put into shaking, abash, awe, shame; ram, pave, level, make even and smooth, beat down, bring low, make low or base, bring to the ground; touch, seize and grasp rudely and firmly, handle, feel, try, examine, hold, keep, fix, guard; work, labour, act, toil, fag; work very much, weary, make faint and miserable, exhaust, harass; ply back and forward, be weak, feeble, faint, useless, flexible; bend into an arch or bow, make crooked, uneven, like a bay, a fold, a plait, a circle or binding; bind, roll about, bind together, connect in any way; step, walk, go, go on rapidly, bend along, proceed, leap, *spang*; dart rays, shine, burn, act on by fire, make luminous, red, hot; soften or harden by heat, bake, bask, cook; draw or lift by suction, or some elastic power, suck, drink, draw in, imbibe; drive forth by spouting, spitting, reaching, or some convulsive effort; pull, pluck, vellicate, tug, pinch; drive or press together, join

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connect as joinery, make firm,
arden, stiffen, freeze, make in-
d, clot; wield, shake, vibrate,
appear, or tremble as a chord
tate, guide, direct, impel by
drive away, strip, flay, exco-

soak, drown; set down or lay with active force, found, put, put down, establish; cast missile weapons, hurl, jaculate, cast forth water, spring; press, squeeze, express, drop, distil, become liquid, melt, be wet, foul, rotten, putrid; break into dust, pulverize, be brittle and rotten, crumble; tread on firmly, depend on, lean on, trust, believe; move up and down in a place, remain, endure, stay, dwell, bide, be, linger; draw out, extend, rarify, extend in time and place, be long, large, broad; bow, bend, incline, reach towards, reach at, desire, have a bias, will, intention, design; fall, fail, give way, tumble; deaden, make withered and drooping, fade; stab, sting, strike with a pointed weapon; move, go, travel, pass over; labour, work, bustle; thrash, as corn; stamp, stain, maculate, indent; come, happen, fall out in time, occur; be moveable, fickle, unsteady, wily, deceitful to the foot, the eye, the mind, glitter, shine, vary; beck, signify, give signal; eject, squirt, piss; act on by fire, heat, be angry; blow on, cool, make cold, starve, dry.

FAG, PAG, PHAG, are varieties of BAG, which was corrupted and softened in many words before the dispersion of the tribes from the parent stock.

III. DWAG.—Dash, strike, strike most destructively, knock, hit hard with any instrument, clash; stun, stupify, and make dead or dull

in sight, deaf in hearing, obtuse in every sense, stupid in mind, dizzy, torpid, sleepy, dozing, swooning, heavy, dormant; kill, hurt, damage, excoriate; act forcibly upon, feel hard, harsh, solid, rude, firm, strong and powerful to any sense or perception; be painful, severe, heavy, the object of care, anxiety and distressing love, be dear; bear heavy, collect heaviness, thickness, darkness; disturb, vex, terrify, frighten, make weary in body and sad in mind; work with energy, labour, *do*, perform; show power, strength, valour, virtue, ability, rude courage; spring, produce, breed, generate, grow as trees, plants, or grass; breed as animals; pull rudely, draw, suck, draw in liquids, drink, swallow; pull in two, tear, rend, lacerate; strike mutually, contend, fight; dart beams, burn, act as fire, singe, waste, destroy; move on with force, run, fly, swim, proceed; twist about or round, roll, whirl, wheel, twine, distort, make unstraight, cross, thwart; be full of violence and rage, rude, fell, severe; cram, condense, cramp up, fill, obstruct; seize with the hand or fist, hold, grasp, pluck, touch, grope, *get*, give with the hand, make, take; press, squeeze, express, drop, liquify, be moist, and wet; soften with moisture, sprinkle, dew, damp, rain; work as dough, pound, pulverize, labour; cut the ground, dig, hollow, depress, make dikes or trenches; go, move, walk, come, flow,



stream ; blow violently, sound by blowing ; go from, leave, separate from, desert ; stab rudely, gore, spit, perforate as with a blunt weapon ; ding, drive, compel, conquer, beat, thwack, thump ; cast, dart, throw ; press closely in pursuit, chase, chase away, hunt ; give a loud heavy sound, produced, as it were, by beating or breaking, thunder, thud, make din, noise ; use the hand, work, serve, minister ; rub, grind, grind down, whet, sharpen, wear, consume ; bite, bruise, chew ; mollify, soften, sweeten, mitigate by action, tame, subdue ; shine, appear, make appear, show, teach, direct, make known, know ; cut, cut out, make by cutting, shape, form ; eject from the body, evacuate ; point, dash, dot ; act on by fire, heat, thaw, warm, cherish ; melt away, waste as in *tabes*.

2. THWAG is a variety of DWAG. In most dialects they are written in the same manner, and their signification is the same. In Teutonic THWAG has the senses of beat, thwack, thump : twine, twist, distort, wrest, chide severely ; blossom, grow as plants, bushes, &c. ; eat, take meat ; take or give with the hand, serve, minister ; soften, thaw, melt ; thicken, condense, cover, thatch ; perceive, think, judge.

3. TWAG is another attenuation of DWAG. It usually signifies pull rudely, tweak, tug, taw, sub-agitate, work, till, cultivate, labour ; touch,

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to receive; work out, draw
duce as children, or fruits,
aint, settle; teach or instruct
dusttry, direct, form, inform;
y, fetch; catch, hold, stop;
er, bind, wrap, tie; extend,
hen. stick. be tough and clam-

c, ch ; are chiefly from words belonging to the radical **HWAG**, and from contractions of **GA** or **GE**, before **AG**, and many other radicals. The senses which seem peculiar to **GWAG** are, move with rapidity and force, as water ; go, run, proceed ; shake, totter, goggle, roll ; make gestures, move the body up and down, fidge, show signs of joy, sport, play, game, play on instruments, be merry, unsteady, wavering ; raise an irregular noise, laugh, giggle ; excite by motion, rouse, enliven, make rise, run, or go ; cast, throw, dart, spring as water, run, melt, waste, decay ; eject, send forth, spout, evacuate.

V. LAG.—Lay, lick, level, strike, strike elastically, strike down, flatten ; make plain, smooth, even ; send forth, extend, protract, lengthen, make long ; cast, throw, dart, fling, set off, shoot, let off, send off, dismiss, let go, give leave, permit ; let go inadvertently, drop, loose ; destroy a place, beat it all to pieces ; drive along, lash, whip, impel any object, particularly cattle ; work along, row ; lag, fail, be slow, late, lazy, restive, loitering, snail-paced ; weary, faint ; run swiftly along, be rapid, go speedily, bend along, lean along, bound forward ; show vigour, elasticity, force, bravery ; walk, go, run, move along in air, fly in water, swim, go prosperously ; run easily and readily as water, flow, move on water, float ; lay on the hand, take, seize, apprehend, catch, hold,

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rise, exalt as hills, or eminences ;
down, skulk, lie hid, conceal by
counterfeit, lie, cheat ; set, put,
law ; lay on, load, burden, sati-
up ; beat, as rain, snow, hail,
n, lie, settle, encamp, sleep, lig,

pass by ; come as an accident, befall, betide, chance, luck ; cast lots, judge by lots ; draw up, draw up with the mouth, suck, swallow, glut ; draw up water, drink, exhaust ; lay over, cover, clothe, hide, cover vessels with lids ; drive to, shut, close, conclude ; lay after, pursue, bend after, follow, strain after, long after, desire, care, regard ; lay towards, bend towards, lean to, incline, bend, favour, encourage ; inflect, make curved, winding, wimpling, crooked ; bound with a leap, jump, frisk, be glad, play ; also make little leaps, hop, hobble, halt, lurch, crook ; kick, lash out the heels, lay forth or from with the legs, fling, dance ; leap, rock, wave, roll, shake ; lead, direct, draw along, conduct ; whip, lash, raise marks of stripes ; work very actively and nimbly, ply, drive on, labour ; bear, endure, suffer ; bend like a joint, be pliant, buxom ; lift the voice, cry, laugh, roar, sound, prate, speak, jabber, talk, sing aloud, *lilt* ; sound shrill, ring, give a sound like a bell ; follow close, stick to, attach ; incline to, love, lust ; sound, impress the organ of sense, perceive or catch sound, hear, list ; behold, look, see ; give, offer ; slip, slide, glide, be glib, ready ; end, cease, desist ; lay together, gather, accumulate in lumps or heaps, roll, conglobate ; move in a trailing way, creep ; grow as wool or down, be rough and hairy ; beat the body from grief, lament ; applaud by noise and beating ; sink, fall, melt down,

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isis; sink down, sleep; lick

, mash, strike with destructive
, grind, bray, bruise, mur-
beating; squeeze, compress,
her. enlarge in every dimen-

wink by half-closing the eye ; make signs ; make mouths, mock, ridicule ; utter a sound through the nose or the lips half shut, moan, murmur, bellow ; labour, work, make, frame, shape, toil, moil, drudge ; be pained and wretched ; shine, dart rays, glitter ; enlarge, breed, grow as any plant or animal, conceive, bear young, bear fruit ; show might, power, force, valour ; fight, combat, strive ; be moved, full of violent passion, rage, fury, desire, or lust, rave ; hold, handle, feel, perceive, retain perception, remember ; show, declare, indicate, tell ; cut, shave close, snod, mutilate, mangle, impair, make defective, break, burst, maim ; cut small, hash, hack ; work on as dough in a mass, agitate ; melt, bake, cook ; conjoin, form into one mass, be in one mass, be among or amidst, mixed with ; grasp, comprehend, inclose, measure, mete, go about, take the dimensions, keep with, moderate ; get, find, invent, imagine ; join with, unite, meet ; be vigorous, stout, wanton, merry, saucy ; close, darken, be heavy and murky, gloomy ; liquify by pressure, fire, &c. ; brew, make moist, become mucid, musty, damp, rotten ; incorporate, mix, add one thing to another ; shut, hide, act in secret ; bestow, honour, favour, contain worth and value, be of price ; smother, choke ; penetrate as smoke or vapour ; water, send forth water ; flow, eject urine ; bruise, make diseased, morbid ; feel a strong and anxious care for, love ; knot, weave ;

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turn the features into a smile,
use the mouth, talk, converse.

INAG.—Knock, strike down,
ow, level, dash down, depress
en, lower, humble, diminish,

make noise ; tell, narrate, count or number, name ; be pungent as smoke, odours, burning grease, &c. ; cut, pare, polish by cutting ; nod, lean, incline, fall ; hit, butt ; work hard, make, do, perform ; wink, twinkle, shine, glitter ; be instant, push hard on, be new, fresh, of this moment, now ; move spinningly, whirl, go fast ; beat the ground, dance, jump ; make a noise through the nose, complain, whine, neigh, shriek loud ; notch, slice ; compel, bend, bow, inflect ; strain, strive, struggle ; twist about, twine ; be anxiously fond of ; move in water by floating, or by the hands and feet, swim ; settle, dwell, rest ; bear a child, rear, breed, feed, cherish.

VIII. RAG OR HRAG.—Act with rude and most violent force, dash all to pieces, shake terribly, agitate, rock ; rack, rend, rive, rob, strip, peel, ripple, reap ; stick, stab, penetrate, run into, rush into, drive in, ram, consolidate, run the hand into, search ; be very strong, whole, robust, vigorous, sound ; move sharply, rush along as water, man, or any running and rapid being ; pull, drag, draw, draw together, ruff, wrinkle, pucker ; rouse, raise, make mad, vex, harass, waken ; spring up, rise, rear ; run up, grow as reeds, plants, trees, or any vegetable ; rise into stems, run out as arms or branches, ramify, run or grow as roots ; move, run, walk, travel, proceed, succeed, prosper, go uninter-

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at in motion, glib, prone, plain
ther, clot, lump, clod, coagu-
ly, grasp, grope, hold, handle,
rove, perceive, learn ; move
along, row, steer, direct, work ;
e, regulate, direct, straighten,
or keep in a line or row.

with bustle and motion ; burst out in crying, roar, ring, bark, weep ; sound or crack by shaking or pulling, rattle, clatter ; cast over, cover, dress, wrap, wind about, tie, bind, twist as a rope ; throw, dart ; go, let go, go from, leave, make room by going ; disturb, hurt, annoy, terrify, frighten, distress, make weary and wretched ; shiver, tremble, shudder from fear, bodily indisposition, aversion, hate ; wring, squeeze, express, distil ; drop, press out, be oozy, wet, foul, rotten ; be liable to crumble, brittle, dry, rotten ; be as grit or sand ; grind, pulverise ; stretch, raise, elevate, lift up, rise in a sharp peak, run in a horizontal peak from a snout ; snore, make a noise from the nose, grunt ; press with the foot, trade, trust, credit as being solid and firm ; hit, drive, strike ; carry, bear, bring, fetch, get breed, generate, produce as plants or animals ; bear up, cram, fill, feed ; grow large, fat, gross, tall, rank or high-grown ; be thick, coarse, gross ; reach out, spread, open, extend, display in breadth, explain, illustrate ; sound, speak, tell, number, count, reckon, esteem, value, account, suppose ; explain by telling, say the reason or explanation of a thing, narrate the story of, make a speech, give advice in speech, counsel ; pull out, pluck away, extricate, separate by drawing away, *redd*, save, deliver ; revel, or draw into a knot ; also draw out, unrevel ; run in frolicsome

sportful races, move lightly, skip along, ramble, play, be wanton ; spring, frisk, be glad and merry ; run forth, begin, originate, go out, be early ; make, frame, form, shape, create ; be in force, plenty, abundance ; catch, fasten, make fast, keep, be content ; be stiff, hard, rigid, frozen, rhimy, prickly ; be rash, given to run on, precipitate, keen ; tear, harrow, rake ; spread out, straw, strew, sow about, scatter ; speak loud, blame, chide, cry, brawl, scold, accuse ; penetrate, apprehend, or learn by sharp trial, inquiry, or interrogation ; discern, divide in thought, judge, separate ideas, perceive new distinctions and differences ; shine, see, look, discern clearly, aim, choose by sight ; be ready, rathe, at ease, resting ; play tricks, gambol, make quick turns, cheat ; raise a noise, laugh.

IX. SWAG.—Move or act with mighty power ; be strong, sound, vehement, weighty, vigorous, sway, govern ; prevail, overcome by force, be bold, brave, full of energy and virtue ; move powerfully, rapidly, and perpetually ; move onwards, proceed, succeed, prosper, advance, increase, grow ; travel, roll, or proceed with unbroken and united motion ; whirl or move round, turn, swim, as in a vertigo or dizziness ; be swift, fleet ; struggle, wrestle, twist, agonize ; work sorely, toil, labour, droop, weary, exhaust, make wretched ; work stoutly and actively ; deflect, turn aside, seduce, stray, swerve ;

set with force the feet, stand ; set with force the body, sit, fix, confirm ; lay, put, put down, tread, trample ; act upon violently, drive against, sweep, clean, rub, rub tightly, consume by rubbing, waste, whet, sharpen ; press, strain, squeeze, express moisture, draw sap from and juice, drop, send out moisture, ooze, slaver ; send out light, act on by fire, burn, melt, singe, oppress with heat, overpower, destroy by violent force, kill ; make soft, sweet, mild, insipid, silly, dull, stupid, fatuous, insensible, motionless and spiritless, calm, tranquil, settled ; cease, stop, give over, be silent ; bend to a side, incline, fall, move regularly down, descend, sink, descend in length, be *long* in opposition to *wide* and *broad* ; go, walk, make bends or turns, move along by one side, passing by so as not to meet an object, walking not straightly ; move as water or billows, roll, run, flow in a current ; draw powerfully towards the agent, suck, swallow, soak, swig, drink, devour, sup, draw up with the lips ; make an impression on the tongue or nostril, have a swack, a savour or odour ; affect the taste, be high or well-tasted ; grasp, seize firmly, catch, take, hold, possess, defend ; perceive with any sense, take in, learn, gain knowledge and wisdom by perception and observation ; make a loud grave sound, speak, say, sing, tell, declare ; blow as wind, whistle, hiss ; carry, bear,

move under, bring, produce, breed, be prolific, grow as plants, children, or young animals; be violent, destructive, hostile, warlike, brave; grind, make small, fine, minute; draw, extend, make tense; be sore, vehement, painful; feel care, anxiety, and tender love; gather, become heavy, dark, thick, swart, black; act on by fire, dry, make arid, sapless; act on by force or heat, melt as grease, boil, seeth, become moist, musty, rotten; melt away, as in wasting of the body or any other substance; carry on prosperously, complete, perfect; work, knead, mix, pound in a mass; cut any thing with violence, dissect, divide, saw, slit, dig, trench, make furrows; swing, vibrate, cast about, wield, whip, lash, beat with a flail; move to one side, swidder, doubt; go on without interruption, be easy, tranquil, in repose; be easy in action, the contrary to *dwag*, *do*; and *dur*, hard, sore, difficult; be oppressed and heavy, sleep, rest, be quiet, lie; lay on a load, burden, fill, cram with meat or any thing, fatten, cloy, satisfy, make full; send forth sap, moisture, blood; increase, enlarge, blow up, swell; make strong, solid, firm; fix with fear, awe, admiration; press or stamp, seal; pursue actively, press after, follow, seek, investigate; roll about, infold, wrap; send forth, cast, give.

Observation 1.—All the senses of any radical are only different applications of one word, which

is the name of a particular kind of action. The principle, on which the applications were made, was that of real or fancied resemblance.

Observation 2.—AG and WAG seem to have coincided in all their earliest senses : WAG and HWAG are confounded in later times, at least in some dialects, but seldom in Teutonic. HWAG in Greek, Latin, Sanscrit, Slavic, and Celtic, is corrupted into CWAG or KAG. It, therefore, requires judgment and much reading, to distinguish in these dialects the proper derivatives of GWAG, the fourth radical, from those of HWAG, and those of GE-AG and GE-WAG, which last are secondary. LAG, MAG, NAG, RAG, and SWAG, are, perhaps, the best preserved radicals. He who opens a dictionary of any European language, under any one of these letters, sees only the various applications of one single term.

Observation 3.—All words under A, Æ, E, I, O, U, and Y; are derivatives of AG, those excepted; which have lost some initial consonant by corruption, or are compounds of various radicals, or have prefixed a vowel for the sake of sound.

Observation 4.—The factitious radicals, WLAG, BLAG, FLAG, PLAG, SPLAG, GLAG, THLAG, SLAG, STHLAG, follow closely the signification of LAG : THMAG, TMAG, and SMAG, follow MAG : BNAG, FNAG, PNAG, SNAG, follow NAG : WRAG, BRAG, PRAG, FRAG, PHRAG, CRAG, DRAG, TRAG, THRAG,

GRAG, SRAG, STHLAG, SPRAAG, SPHRAAG, STRAG, follow RAG; SCWAG or SCAG follows CWAG, cut, strike in two, shake, concuss violently, cast, dart, fling, &c. &c.; STWAG or STAG follows DWAG, strike, stamp, step, stab, cram, thicken, cover, choke, &c. &c. Such is the mechanism of language—a stupendous work of human reason and human feelings, produced in a state of ignorance and nature, and yet superior in its kind to any similar invention of philosophy. *

VIEW of the CONSIGNIFICATIVE WORDS, or of those terms which were employed in the second stage of the EUROPEAN LANGUAGES to particularize, by their descriptive powers, the sense of the Radical Monosyllables noticed in the above view, joined, for the sake of illustration, to

LAG, lay, beat, strike, lash; lay on the hand, seize, pluck, lug, lift; lay on a burden, load; make an elastic bound, leap, run; level, make

* In the foregoing view, the author has fully detailed the various senses in which his nine radicals are used in the European and other languages; and had these senses been illustrated by examples, they would have been more satisfactory. Repetitions, in some respects, were unavoidable, though all those in the manuscript are not printed.

plain, broad, smooth ; lay forth, drive forth, fling, let go, shoot, &c. &c. &c.

1. AG, work, make, do. LAG-AG, making of beating, by contraction LACC and LICC, a lick, a single stripe, or the giving of a single blow ; also acting like a blow, having the qualities of a blow, resembling a blow ; a little blow. LAG, catch ; LAG-AG or LACC, the act of seizing, a clutching. The varieties of AG are EG, IG, OG ; AC, IC, UC ; AK, IK, UK ; ACK, ICK, AGH, &c. &c.

2. WAG, work, make. LAG-WAG, or LAG-WA, making a blow, giving a blow. This term is often, like AG, used in making new verbs, being expressive of acting.

3. BAG, FAG, or PAG, work or produce vigorously, and at one rapid impulse. LAG-BA, producing seizure, laying on the hand by a single and quick effort. LAG, spring ; LAG-BA, making a spring ; by contraction LABA or LAPA, a leap. This term forms nouns of a diminutive sense in this manner. LAG, strike ; LAG-BA, acting like a blow, resembling it in qualities, having the nature but not the full essence of a blow, a little blow, belonging to a blow ; PLAGOSUS. BA, PA, PHA, and FA, are the same word.

4. DWAG, DA, TA, THA, labour, work, do. It is used in all dialects as a term denoting do or done. It is the sign of action, partly or wholly performed. LAG, strike ; LAGDA, or LADA, doing of striking, or striking done ; a blow, a stripe. LAG, lay on ;

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laid on, laying-done; a load. LAG,
LAGDA, laid. LAG, strike, cut;
, a cut, a split, a lath.

the name of action going on, or
prefixed and added. LAG, lay;
the act of laying gone and done.
to make on on to turn on

LITH-MA, the making of a lith, or joint, by contraction **LIMA**, the old form of limb, a joint or articulation of the body. It forms adjectives of quality.

8. **NAG**, work, perform. **LAG**, lay down ; **LAG-NA**, the performing of laying, accomplishment of laying, lain. **BAG**, beat ; **BAGNA**, or **BANA**, beaten ; used as a participle, an adjective, a noun ; **BANA**, fatal, hurtful, deadly ; **BANA**, beating, murder, killing, bane. **LAG**, lay down, lie close ; **LAGNA**, laid, couched, lurked, concealed ; applied to the mind, the words, and actions, a concealment of the true state, dissimulation by actions, lying by words, (**LOGN**, or **LEUGN**, in Visigothic,) craft in general. Both **NA** and **MA** form participles, nouns of action, and adjectives of quality.

9. **RAG**, work rudely and with great violence. **LAG**, lay ; **LAG-RA**, performance of laying, actual laying, the act of laying : **LIG**, cast down, make lie ; **LIGRA**, performing lying, belonging to it, the place or article which causes or permits lying, the *lair*, the **LIGGER**, the bed, **LECTUS**, the spot of encamping. This term forms active verbals, nouns of action, and adjectives expressive of action or relation to action.

10. **SWAG**, perform, carry on, toil. **LAG**, strike ; **LAG-SA**, the performance or gradual operation of striking, the act of striking : **LAG**, send of, let go ; **LAG-SA**, the act of letting go, loosing : **BAG**, hit ; **BAG-SA**, the act of hitting, beating : **TWAG**, **TWIG**,

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drive about; TWAG-SA, the acting
bossing. SA forms names of ac-
s descriptive of operation.
med by the consignificatives, ex-
, specific, and frequentative, sig-
adical. These verbals are more

2. MA and NA, terms denoting that the act is going on to a perfect or performed state, and is passive, when completed. LAG, lay ; LAG-MA-NA, making and performing the act of laying, actively bringing it to a close. This is not a passive, but a very active participle, common in Greek, Sanscrit, &c. Many nouns come from this formula, as AG, drive ; AGMEN, a driving, a drove ; SEC, cut ; SEG-MEN, a cutting, a division ; REG, direct in a line ; REGIMEN, directing.

3. BA and LA appear often in the dialects. So AMA, love ; AMA-BA, making or producing love ; AMA-B-ILE, relating to that which makes love, creates love ; AMABILIS, he that excites love in others : LEG, gather, or read ; LEG-IBA, making or producing collection ; LEG-IB-ILE, that possesses the power or property of *making itself* be gathered by others ; MIRABILE, that possesses the property of making people stare at it, has in it the quality that creates, admits, or permits, admiration.

4. BA and NDA appear also in adjectives. VAG, wander, stray ; VAG-ABA, make straying ; VAG-AB-UNDA, in the actual performance of straying : MOR, die ; MORIBA, dying ; MORIBUNDA, in the act or state of dying.

5. DA and AG appear in such words as AMICITIA. AM, love ; AM-IC, having the quality of loving, friendly, a friend ; AMICI-TA, in the state of friend-

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having the property of being in
or friendly : the final A is the
gency : JUST, conformable to
, (JUS-ITA,) put in the state of
possessing that state.

occur in such words as RECTITU-

tion in a line make more in a

Gaul, Welsh. In Greek, *sc* is the principal term for denoting action going on, also inceptive and frequent action.

8. *SA* and *TA* appear much in most dialects, and particularly in such Teutonic nouns as *BURST*, the act of breaking; *THORST*, the act or state of dryness. *LAG*, lay on, load; *LAGST*, or *LAST*, a loading; *BLAG*, blow; *BLAGST*, an act of blowing, a blast. In these forms *SA* points out the acting, and *TA* that the acting is done. *BLAG* is blow; *BLAG-SA*, or *BLAG-IS*, perform blowing; and *BLAG-IS-TA*, a finished or done act of blowing. *MAG* is much; *MAG-IS* make much; and *MAG-IS-TA* put into that state, *MAIST*, or most.

9. *SA* and *MA* occur often, as in *MAG*, much; *MAG-SA*, make much; *MAG-SI-MA*, put into the state of being made much; *MAXIMUS*.

10. *BA* and *RA* appear in such words as *LATEBRA*. *LAT* is from *LAGTA*, laid, couched, clapt down on the ground, or in a hollow; *LAT-EBA*, making of couching; and *LAT-EB-RA*, actual performing of *LAT-EBA*; skulking, or the place that admits of it: *SCAT*, from *SCAGTA*, is cast out, spring out in little rills; *SCAT-EB-RA*, a place where such springing is *made*.

11. *SA* and *IG* occur in such verbals as *LECSIS*, the speaking. *LEG* is speak, *LEC-SA* speech-making, *LEC-S-IG* having the property of speech-making, the speaking itself. The final *s* is the gender.

12. **WA** and **NDA**—in words like the Greek, **DACRUEN**, full of tears. **DAGRA**, or **TAGRA**, (Gothic,) is a tear, from **TAG**, melt, thaw, liquify. **DACRA-WA** is making tears, and **DACRA-W-UNDA** in the actual state of making tears. **WA** and **NDA** are singularly but elegantly joined to preterite participles in Greek and Sanscrit. So **GRAB** or **GRAF**, scratch, indent lines, write on marble or brass, has **GRAF-THA**, written, graved; and **GRAFTHA**, with **END**, makes **GRAFTHEND** or **GRAFTHENT**, being in the actual state of graved, having been graved. **GAM**, in Sanscrit, is go; **GATA** gone; **GAT-WA**, or **GAT-VA**, making gone, that is, having gone; **GATA-V-ANTA**, or, by contraction, **GAT-AV-AT**, also having gone. **GATA**, gone, is a contraction of **GAM-TA**, for which **GANTA**, gone, occurs in some places. **GANTA-V-YA** appears as a participle, for **GAMT-AW-IGA**, in the sense of about to be gone, to be gone. The Greeks have such forms as **ITA**, gone; **ITEON**, for **IT-IG-ON**, to be gone, or rather for **ITA-V-IG-ON**. These forms cannot be understood without close attention to the powers of **WA**, make, act, go on to act; and **IG** or **AG**, do, having the power and capability of doing. **ITYA** is a going in Sanscrit.

13. **MA** and **NDA**, common in such words as aliment and element. **AL** (**AGLA**) is lift, rear, breed, feed; also breed or produce. **AL-IMA** is
 of feeding, having the property of giving

food or nourishment. **ALMUS-A-UM** is nourishing. **ALI-M-ENDA** is actually giving nourishment, and, viewed neutrally, is a thing that feeds another. **EL**, is breed, and **ELEMENTUM** the thing that actually breeds another. **ELEMENTA MUNDI** are the matters that breed, or have bred the world or its parts.

14. **WA** and **SA** occur in such words as *jocose* and *morose*. **AG**, or its corruption **YAG**, signifies move the body actively, gesticulate, be merry, geck. The preterite **YOC** is a merry gesture, a funny trick, a merry saying. **YOC-WA** is making such tricks or jests. **YOC-WA-SA** is performing those tricks, addicted to them, very full of them. In Teutonic, **RIHTWISA** is given to what is right, righteous. This combination has in that dialect been confounded with **WISA**, a way or manner; as **L-ICA** has been with **LIC**, like. The confusion in these instances is very ancient.

15. **AG** and **NA** appear often together in diminutives. Any word may become a diminutive by receiving any consignificative that signifies acting, doing as, and therefore resembling; being *like the thing*, but *not the thing itself*. So **LAMB**, a lamb; **LAMB-IG**, lamb-acting, doing like a lamb, having the resemblance of a lamb, a kind of lamb, a little lamb, a *lammie*: **MAGA**, a child, a boy; **MAG-ULA**, resembling or acting like a boy, a little boy: **PUER**, a boy; **PUER-UL-US**, acting like a boy, having the

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a little boy. PUERULUS becomes
LUS, a little book, LIBELLUS or
of many others in Greek and
ic NA is joined to IG, as LAMB,
having the quality of a lamb;
e like a little lamb—a LAMB

for the head, a piece of covering, a head-piece. This preterite-like termination varies into AT, ET, IT, OT, and UT, according to convenience. ATs is the favourite term for diminutives in Lapland; AKKA, a wife; AKK-ATS, a little wife, a dear little wife.

16. AG and DA. Verbs are made by AG, IG, OG, UG; or by WAG, WIG, WOG, &c. These often appear in Teutonic verbs, as LAG-IG-AN, by contraction, LAG-Y-AN and LAG-I-AN, to make lie; WIL, pull; WIL-WI-G-AN, WILWIAN, WILWAN, to make pulling. They are seen in Sanscrit under the forms of YA and VA; but in Greek and Latin they are decayed, though their force continues. AMATUS is for AMA-AG-ITUS, AUDITIS for AUD-IG-ITUS, DOCERE for DOC-EG-ERE, and ARGUTUS for ARG-WA-ITUS. All verbs in UO, except a few primitives, are either from nouns in WA, or WA is inserted to indicate the manner of their action. Adjectives were extemporally formed from nouns on the principles of these verbs, as LITERA-A-ITUS, LITERATUS, a man of letters; AURITUS, for AURI-I-TUS, eared, having ears; NASUTUS from NASU-U-TUS, nosed, having a nose. Remark that AG and WAG are *by themselves* always short, even when they stand as A, E, I, O; but *joined* in this form with verbals they are *long*; DOCE-E-RE is DOC-E-RE, and so of others.

17. AG and NGA.—The compound NGA is often joined to verbs, in order to form verbals of ac-

tion, as WEG, move; WEGUNG, wagging, motion, movement. In the classic dialects of Greece and Rome, the *g* was lost, but the vowel before *n* remained long: so DRAC, see, look sharply and staringly; DRACONGA, a seeing, a clear-sighted animal; DRACO, DRACON, a dragon: UMBA or AMBA, a height, a lump, a boss; UMBONGA, UMBONA, an elevating, bunching, a boss: SIPH, spout; SIPHON, a spouting, an instrument for squirting. In general IG was prefixed, when the sense referred to an act. RAT, said, told, explained in speech; also told over, reckoned; RAT-IG-ONGA, an actual making of telling, or of reckoning: DIC, speak, show in speech; DICT, spoken; DICT-IG-ONGA, diction, an actual performance of the thing signified by DICT, that is, a speaking, the speaking, the act of speaking. Such forms are different from ORDO, ORDINIS, which is simply from ORD, a running out in a line, and NA. ORD-IN-A (the *A* is the gender) is made ORD, put into the state of ORD. They are also different from nouns like ORIGO, ORIGINIS. These are from IG, make, and NA, finished. ORA is beginning, from AGRA or ORA, a very well known verbal of AG, go, proceed, rise, begin; ORI-IG is make beginning, and ORI-IG-EN is completely put into that state; the act of beginning accomplished. The EN or IN is therefore *short*, which is the distinction between this order of nouns and those from NGA. When

the vowel before *n* is long, it always indicates contraction.

Any other compound forms will be found in their proper place in this work.

VIEW of the CONSIGNIFICATIVES of AGENCY or GENDER in the European Languages.

1. *AG*, make, work, do. Every name, by the ancient constitution of language, was either considered as an act done or in doing, or as an act performing itself. In the first case there was no term of agency required. The word was neuter, or, as the Brahmans call it, the noun was crude. In the second case a term of agency was always affixed, and this term was not limited to personal acts, or acts done by males or females, but inanimate things were viewed as agents, because they *acted*. The names of personal agency were at first the same for both sexes, but in time a slender form of the word was adopted for female agency.

AG, or *A*, is a masculine or feminine actor. *IG*, or *I*, a variety of *AG*, is always feminine. *O* appears often for the feminine. It is long, and a contraction of *A-A*; but *o* common often stands for *A* of both genders.

SA, work, make, act, is by far the most common

term of agency in all the dialects. It is masculine or feminine, without distinction, and according to choice ; but if combined with A in the form of AS, it is masculine. If added to I or E feminine, the compound ES or IS is feminine. SA is AH in Sanscrit, and in Greek OS, in Latin US, for the sake of sound. The Teutonic uses S by itself.

Observation 1. All nouns having a clement, or double consonant, must be supplied or resolved, as DRACONO, for DRACO ; SERMONO, for SERMO ; AETATS, for AETAS ; LIMITS, for LIMES ; AMANTS, for AMANS ; NEPOTS, for NEPOS ; PACS, for PAX ; and so in every dialect, particularly in Sanscrit, Latin, Greek.

Observation 2. RA is never a name of personal agency, though very frequently of agency in general. When A masculine or feminine follows NA, NT, or RA ; the term of gender is taken from the end, and absorbed by the penult syllable of the word, which syllable becomes long. So CANON, a rule, for CANON-A ; PATER, a father, for PATER-A ; LEGON, saying, for LEGONT-A, or LEGONTS. This fact must be observed with the utmost attention.

NA and DA. Neuters are the bare word, perfect in all terms necessary to its intrinsic sense, but wanting every term of personal agency. Neuters that have any term of personal agency are *decayed* masculines or feminines. It is usual, however, in many dialects, to join NA and DA to the neuter to give it a more complete sense. So GOD, good ; GODATA,

goodened, made fully good : ALL, all ; ALLATA, alled, made into the state of all : GOD, good ; GODENA, gooden, goodened. This NA or EN is corrupted into ON in Greek, and UM in Latin and Sanscrit : BON, good ; BONONA, BONON, BONOM, BONUM, goodened, existing in that state. *

Note 2 E. p. 41.

It is evident, from what has been said in the last section of Chapter III. that the composition of each radical with itself, or with the other eight, lays the ground of what has been usually called the termination. The simplest form of a noun is composed of some radical, and a consignificative. But the following general rules must be carefully remarked.

1. A *simple* primitive noun is the same as the verb. Such nouns occur very seldom, being now superseded by derivatives.

2. A *simple* compound noun consists of a radical, and a consignificative, which modifies the sense

* All these VIEWS have been thrown together, on account of the unity of the subject, though, in some measure, they refer to the doctrine of the fourth and other chapters. "The shortest account of the progress of our language is this. Nine monosyllables became verbals, when united to one, two, or more of themselves. These verbals became verbs by the same process, and these verbs with the verbals new verbs ; and so on to the actual degree now attained."—See Manuscript, Vol. I. p. 95.

of the radical. A noun, in this state, has no gender, number, nor reference to a person. It may be adjective or substantive, according to the terminations affixed to it afterwards. The Hindû writers call this a noun in a crude state,—not prepared for use. Examples are, WAG-BA or WABA, wave, or in a waving state; WAG-LA or WALA, turning; RAG-BA or RARA, or RAR, breaking; SWAGMA, moving, *making* motion. These words require some termination, that is to say, a consignificative properly allotted to express HE, SHE, IT, he who works, she who acts, &c. before they take the name of adjective or substantive nouns. For instance, WABA, waving; WAB-BA, wave-worker, a wav-er; SWAMA, a moving in water; SWAMA-SA, he who moves in water; SWAM-I, she who moves in water. In a very ancient sense, NAG signified to move, force forward. It was early applied to denote swimming. NA-DA, from this verb, signified swum. The ordinary manner of pronouncing NADA was NATA : add to this RA, working : NATRA, of course, signified what makes swimming; but this word could not express a male swimmer, till RA took the personal sense of he who works. Then NATOR for NATRA signified he who swims; and NAT-ORIG-SA, NATRIX, she who swims. There are no less than three consignificatives in RIX, viz. RA, AG, and SA, yet.

3. The general rule of analysis is as follows :

Cast off the consignificatives which mark cases, number, and gender ; you will have the crude word. Attend to the initial letter or syllable, and to the syllable at the close of the term : the latter is the consignificative, the former is the radical. So in Latin, *BONUS-A-UM*, good ; throw off *US*, or *A*, or *UM*, consignificatives of gender or personal application, you have *BON*—a compound of *BAG*, to advance, move forward, help, advantage ; and *NA*, make. Our word *BET* (*BAG-DA*) had the same sense. *BET-ER BETISTA*, better and best, are well known. To *BET* is to aid or help, to mend ; to beet fire is to help it.

Come in, auld carl, I'll beet the fire,
And gar it bleeze a bonnie flame ;
Your blude is cauld ; you've tint the gate ;
You should'na stray sae far frae hame.

Come in, old fellow, I will mend the fire, and make it blaze with a pretty flame. Your blood is thin ; you have lost your way ; you should not wander so far from home.

N. B.—Though this is the just method of analysis, it must not be regarded as a mechanical process.

Note 2 F. p. 41.

In the infancy of language, composition of terms was little, if at all known. The nine primitives,

slightly varied in articulation, were the whole vocabulary. Connective and adverbial words were not used. Speech resembled a series of interjections. When composition was introduced, it made a rapid and plentiful progress, verging on excess. It appears to be probable, though, perhaps, this may be reckoned by some an imaginary statement, that AG or WAG was the first articulate word uttered by our barbarous progenitors, and that the consonants B, D, G, L, and the rest, were added afterwards to WAG, at the impulse of feeling, which was harsh, soft, or gentle, according to the natural character of the action. It is certain, that a natural connection exists between the sound and sense, in what regards our feelings; and, that we therefore express harsh sensations by harsh articulate sounds. I cannot fully ascertain the origin of these simplest combinations which form the nine primitive words; but I venture to affirm, with greater confidence, that such words as BLAG, BRAG, SLAG, SMAG, STRAG, and SPLAG, are compounds. They are found in all the dialects, Celtic, Cymraig, Teutonic, Latin, Greek, Slavic, and Sanscrit, in greater or smaller numbers in each. They take their meaning from the primitive in their composition, and they seem to have inherited the whole compass of its various senses. In some dialects, the primitive itself stands in that sense, which, in other dialects, they generally supply. In Celtic, for in-

stance, we have **RAIGH**, (see Shaw's Diction. v. **RAIGH**,) signifying an arm, which, in other dialects, is **BRACH**, **brachos**, **BRAEC**, **brachium**; **REIDH**, plain, even, level, which, in Saxon, is **BRAED**; **MUCH**, smoke, in Saxon **SMOC**; **LAG**, a pit, slough, in Saxon **SLOC**; **LING**, throw, dart, in Teutonic **SLING**; **LEABAR**, smooth, Saxon, **GLIB**; **BUIGH**, reach, attain to, Saxon, **STREAC**. Examples of this fact occur in the same dialect. In all the Teutonic varieties, **RAC** is reach, extend any object, as the hand, a plain ground, an elastic substance, &c. The compounds have the same sense, only in a higher degree: **B-RAC** is to stretch, draw out, whence **BRAECED**, **BRAED**, broad; **BRAEDAN**, to draw a sword; **BRAEGD**, a stretching over, a cover, a pretence, a falsehood; and many others, such as **BRAC**, an arm; **BRANC**, a branch; **BRID**, a thing brought out; and **BRING**, for **BRECING**, to move by reaching for with the hand, or going for. **DRAG**, another compound, made more expressive by prefixing **D**, signifies to pull an object by extending it, to drag, draw, or rack. **DRAG**, in the oldest dialects, means long, extended, drawn; and **TRAG** has the same sense, at least in **TRAHO** in Latin. **STRAG**, a more powerful compound, preserves the same meaning in its derivatives, **STRAC**, stretch; **STRAGEN**, strain; **STRACED**, straight; **STRAGALA** or **STRALA**, a thing shot out, an arrow or dart. **REGED** or **RECED**, **DRECED** and **STRECED**,

appear in right, straight, naturally and morally. **DROCH** and **DRON** (**DROCEN**) in Celtic, and **DERUST** in Persic, have the same meaning. The grammarians tell us, that such words as **SMAO**, I touch smartly, I rub ; and **MAO**, I touch or handle ; are the same in Greek. per aphaeresin, that is by dropping the s. The fact, however, is, that **SMAO** is a compound of **MAO**, not its primitive ; and the same is the case with **SMUCHO**, I waste or consume ; **STREPHO**, I turn ; **SPAO**, I draw, and several others of that kind. In general, however, the primitive is become obsolete in those dialects, which use compounds of this ancient description ; that is to say, if **SPAO**, in any dialect, be the common term for draw, **PAO** or **BAO** will not be frequently found in this sense. **LAG**, to strike, strike out, drive out ; seize, hold, take, catch ; dart, shine ; run, leap, lift on high ; lay, lay forth, broaden, extend ; when compounded, will exemplify this idea. Thus **BLAG**, or **FLAG**, often pronounced **PLAG**, blow, blow forth as wind, or flowers ; shoot as plants ; blaze, burn ; blaze as fire, run as water ; strike a blow : **PLIG**, make a lay or ply in an object ; and, in short, every sense of every form of **BLAG**, **PLAG**, or **FLAG**, in every dialect. **LAG**, with c and g, produces **CLAG** and **GLAG**, **CLIG** and **GLIG**, which have various senses corresponding to those of **LAG**. **LAG** means catch, **CLAG** and **GLAG** signify to clutch, grasp, gather with the fin-

gers, or a hooked instrument. LAG, to lay, drive to, shut, which is analogous to SCEOT or SCUT, cast, shoot, shut, gives CLAG, close; CLAF, or CLAVIS in Latin, a shutter, a key. LAG or LIG, lay, lie, lean, bend; makes CLIG, of which CLIGENO or CLINO, I lean, lie down, is a Greek derivative. CLOGD or CLOD, a gathering, a clod or lump, which word is in the purer dialects LOMP, from LOG-MA-PA, or LOGMPA, a collection, a thick assemblage of matter or substance; CLOMPA, once CLOGAMPA, a collection; CLOG, a mass of wood; CLOGW, a round gathered mass, a clew; CLOGBSA, globs, globus, a round collected body, are from CLAG and GLAG, gather together. The Latin glomus was once GLOGMUS or GLOGMER, a rolling together. GLAG, seize, produced the Celtic GLAC, a catch of the hand, or of any thing, as of two hills approaching one another. The catch, which a dog makes at food, is called to GLAM or GLAUM, originally GLACM. Milk, in Celtic, is LEACHD, that which is drawn by the seizure of the hand. It is the preterite participle of LAG or LAC, and was formerly LACDA or LAGDA; but the Greek GALACT is from GLAC, the compound. LAG, strike, with SA, makes SLAG, which has a numerous progeny of many senses in all the dialects; and PLAG with the same SA forms SPLAG, to dash asunder. The words SPLAY, spread, or broad; and SPLASH, to drive liquids with a blow,

are better known than the Latin **PLANUS** and **PLAUTUS**, which were once **PLAGNOS** and **FLAGTOS**.

Rule 1.—**BLAG**, **FLAG**, **FLAG**, and **WLAG**, follow **LAG** in its different senses, and are used for it in the different dialects. **GLAG**, **CLAG**, and **HLAG** or **CHLAG**, observe the same laws with **BLAG**, &c. as do likewise **DLAG**, **TLAG**, and **THLAG**. **SLAG** also follows **LAG**, and **SPLAG** or **SBLAG** **FLAG**. **BRAG**, **PLAG**, **FRAG** or **PHRAG**, and **WRAO**, all bear the various meanings of **RAG**; and so do **GRAG**, **CRAG**, and **CHRAG**; **SRAG**, **STRAG**, **SPRAG**, and **STHLAG**; and add greatly to the force of its expression. **SMAG** follows **MAG**, **SNAG** **NAG**, and **SCAG** **CWAG**, move violently. **DRAG**, **TRAG**, and **THRAG**, obey the rules of **RAG**.

The following Scotch phrases are very expressive of the power of these combinations :—A **blash** of snaw. A **lash** of rain. He fell with a **plash**. He slash'd through moor and moss. He came down with a **clash**. It gaid down wi' a **brash**, or the cups gaid a' to **brash**. The needle **rash'd** into her hand. They drave it a' to **snash**. Gie us nane o' your **nash**, or nane o' your **snash**, viz. none of your chattering noise. To chatter like a monkey is, in some dialects of the Teutonic, called **SNATTLRN**. A **screed** of cloth. He **sprachled** up the **brae**. A **stiaag** o' hair. He **drawples** on the road.

Rule 2.—All these words have, in every dia-

lect, undergone the changes peculiar to their primitives, and have received all the consignificatives. For instance, as LAG became LAB, LAC, LACH, LAD, LATH and LAT, LAF, LAP, LAH, LAJ, LAL, LAM, LAN, LAR, LAS, instead of LAG-BA, LAG-AGA, LAGD, LAGT, LAG-LA, LAG-MA, LAG-NA, LAGSA ; so SLAG, strike, lay flat, smooth, &c. &c. became SLAB, SLAF, and SLAP, SLAC, SLAED, SLAM, SLAN, SLAS, most of which are found in Teutonic, and all in one or other of the dialects. The same word has these varieties in the slender vowel. In Saxon we have SLIP, move down ; SLID, smooth ; SLIM, beaten till it be thin ; SLIHT, beaten into a thin unsubstantial state ; both of which words mean thin, light, *useless*, because too thin. Other dialects furnish other derivatives of SLIG.

Rule 3.—These derivatives of the compound words became verbs, and underwent a ternary state, of a new and more special signification. To slabber, to stammer, to slumber, to grapple, to smatter, to wrong, to shudder, shiver, shrink, blink, flinch, glitter, glimmer ; to blossom ; are ternary or quaternary derivatives of SLAB, wetness ; STAM in Gothic, stopped or stopping in speech ; SLOM for SLIPOM, pertaining to sleep, sleepy ; GRAP, to catch ; SMAT for SMAGT, stripe, or speak thickly ; WRAG or WROG, to twist by force out of the straight course. The immediate verb is WRING, from WRAGING, of which the preterite participle is

WRONG, distorted. Shudder is from **SCUD**, shake, and that from **SCAG** or **SCWAG**, agitate forcibly and terribly. Shiver is from **SCIF**, shake, a diminutive of **SCIG**. Shrink is from **SCRINC**, a contraction of **SCRIGING**, from **SCRIG**, lessen. **CRIG** is the original of the Celtic **CRION**, waste, decay. A shrunk object, is one sunk by wearing down its parts. In Scotland, shrunk wood is sometimes called after the Celtic **CRYNT** timmer. To blink is from **BLIG**, to dart light or lightning, of which **BLIGHT** is the English derivative; but blink is a contraction of **BLIGING** or **BLIGINCG**, as the Saxons wrote and pronounced it. Flinch, in the older language **FLINC**, is a contraction of **FLIG**, to move, fly, change; of which flit, to remove from a place is common Scotch, as flit for **FLIGT**, to fly in short or quick movements, is ordinary English. To flinch is to desert place, to yield place. Glitter is from **GLIGD**, a flash of light, of which the radical is **GLIG**, shine. Glimmer is from **GLEOM**, light. The word stands for **GLIGMA**, a lightening, a making of light. Blossom is from **BLAG**, blow, shoot forth, open as if by inflation. **BLAG** formed **BLOGT**, a thing blown, and **BLOTSA**, to produce a bloom. **BLOTSOM** is the operation of flowering, or the flower itself. The Latin **FLO**, I blow, produced **FLOS**, a thing blown; and the Greek **ANTHOS** and **AOTOS** are from the ancient present and preterite participles of **AO**, I blow, of which the radical is **AH** or **AG**.

Such is a specimen of the manner in which the compounds above mentioned multiplied new terms ; and I state this part of the history of language with the utmost certainty, as I have examined their appearance in meaning and form, in the Teutonic, Celtic, Cymraig, Latin, Greek, Slavic, and Sanscrit, so far as I have had access to that venerable dialect. As the accession made to speech, by this class of words, was important ; the reader's attention may be called to that part of it, which regards the strength of sound, and the masculine turn, which the use of them gives to the following quotations :

Or Elivagom
Sprutto eitr-dropur
 Sva ox unnz varth or Iötunn
 Enn siom *fleygthi*
 Or Suth-heimi
 Hyrr gaf *hrimi fior*

From Hell-waves
 Sprung poison drops,
 Which grew till there was from them a giant ;
 And with sparks flown
 From the southern habitation,
 The heat gave to the hoarfrost life.

Edda, Ode IV. Stanza 31.

He *spake* : and to confirm his words *outflew*
 Millions of *flaming* swords, drawn from the thighs

Of mighty cherubim ; the sudden *blaze*
 Far round illumin'd Hell: highly they raged
 Against the Highest, and fierce with *grasped* arms,
Clashed on their sounding *shields*, the din of war
 Hurling defiance towards the vault of Heaven.

Paradise Lost, Book I.

The sole ysowpite into wattr wak,
 The firmament ourecast with *cludis black*,
 The *ground* fadit and fouch wox al the fieldis,
 Mountane toppis *slekit* with *snow*, ouer heildis
 On raggit rolk is of hard harsk quhyn stane,
 With *frosyn frontis* cald *clynty clewis schane* ;
 Bewty was loist, and barrand *schew* the landis,
 With *frostis* hare *ouersfret* the fieldis *stands* ;
 Thik *drumly skuggis* dirkinnit so the heuin,
 Dim *skysis* oft furth warpit fereful leuin
Flaggis of fire and mony felloun *flaw*,
Scharp soppis of *sleit* and of the *snyppand snow* :
 The dolly dykis war al donk and wate,
 The law valis *flodderit* all wyth *spate*,
 The *plane streitis*, and every hie way,
 Full of *fluschis*, dubbis, myre, and *clay*,
 Laggerit legis wallowit fernis *schew*,
Brown muris kythit thare wissinyt mossy hew ;
 Bank, *bray*, and boddum *blanschit* wox and bare,
 For gourl waddir growit beistis hare.

Gavin Douglas, Prologue to 7th Book of Virgil's Eneid.

The soil was drenched in water soft,
 The firmament overcast with black clouds ;
 The ground faded, and yellow grew all the fields ;
 Mountain tops sleeked with snow, are overspread,

On ragged rocks of hard harsh whinstone ;
Cold stony steeps shone with frozen faces ;
Beauty was lost, and the lands appeared barren :
The fields stand fretted over with gray frosts.
Thick muddy shades darkened so the heavens,
Dim skies oft shot forth obliquely fearful lightning,
Flashes of fire, and many a cruel gust ;
Sharp blasts of sleet and of the biting snow.
The sad stone-fences were all dripping and wet ;
The low vales flooded all with inundation from the heights.
The plain streets, and every highway,
Full of streams, standing pools, mire, and clay ;
Wet common fields showed withered fern,
Brown moors declared their wizen'd mossy colour ;
Bank, hillside, and plain below it, grew blanched and bare ;
The hair of beasts trembled on account of the cold coarse
weather.

In this passage of a celebrated Scottish poet, the phrase *WATTIR WAK* is of great antiquity, and borrowed from the Saxon bards. See Lye's Diction. *voc. WAC*. *Wox* is the same as *ox* in the Icelandic passage, and *FEALH* is in Saxon *FEALTH*, dun-red, whence fallow-deer.

The radicals of the words in Italics are *CLAG*, gather ; *BLAG*, fail, be deficient ; *GRAG*, grow ; *SLAG*, strike level ; *SNAG*, drive on ; *FRAG*, become stiff, also to stretch out the front ; *FROG*, to eat into, indent, adorn ; *CLAG* or *CLIG*, cleave stones or the ground ; *SKIG* or *SCIG*, dart, cast light, cast an eye upon, look, appear, show ;

discern, divide, distinguish. **DRAG**, toms; trouble, vex, (drumly water or clouds;) **SCAG**, cover, shade, overcloud; **SCIG**, cover the sky; **FLAG**, blow like a gust of wind, flash as fire; **SCAG**, cut, divide; **SCEAGER** or **SCEOR**, sheer, cutting; **SCEORPA**, cutting with point or edge. **SLAG**, dash; **SLAGT**, sleet; **SNAG**, catch, snatch, seize hard, pinch, nip; dash on; **FLAG**, flow, go as moving liquid; **FLOGD**, flowed, a flood; **FLODER**, to put in a flood, a very expressive term, "The grund a' fluidest." **PLAG**, a Latin form of **FLAG** and **BLAG**, lay out, extend as even soil. **STRAG**, to stretch, spread, spread as matter upon roads. **Flush** is from **FLOGSC** a flowed place. **Dub**, is from **DWAG-BA** or **DUBA**, water, in Cymraig **DUVR**, or **DYFR**. **CLAY** is from **CLAG**, to make wet or moist, whence **CLAGGIT**, **LAGGER'D**, **CLAGGER'D**, **CLART-ED**. The Latin **LUTUM** is for **LAGTUM** or **LOGTUM**, what is wet. **Bray** is from **BRAIDH**, viz. **BRAG**, to stretch out, as the declivity of a hill juts out. **BLANK**, white, the origin of blanch, is from **BLAEC**, and that from **BLAG** or **BLIG**, which means both to shine, and to lack or fail. **BLAEC** is defective in colour, black or blue; but **BLAEC** white, pale, seems to be related to **LAEC**, in Greek, **LEUCOS** or **LAUCOS**, shining white. However that may be, **WAN** in Teutonic is deficient, dark, gray, pale, livid; so bleak, and black, and

blanch, may possibly be all from **BLAG**, fail, lack, want.

The compounds **SCAG**, **STRAG**, **SPRAG**, are among the most powerful of this kind of words. The **sc**, in Visigothic **sk**, in Low Dutch **sch**, pronounced **s-h**, in German **sch**, and in English **sh**, of equal sound ; is in Greek **x** and **sc**, in Sanscrit **csH**, and in Slavic **s-CH** or **sh-CH**, marked by a single letter, and sounded as in the English name **Ash-church**. This fact must be noted attentively, as it is the key of the history of the derivatives of **SCAG** or **SCIG**, and marks a law of articulation. **SKYR** or **SCYR**, a sheer, a razor in Saxon, is **XUROS** in Greek, and **CSPUR** in Sanscrit. The Sanscrit verbs **CSHI**, waste, move ; **CSHUB**, agitate, and all others beginning with **CSH**, are found to be **XEO** and **XAO** in Greek, and **SCEAG**, **SCEAF**, **SCEOP**, &c. shake, agitate, cut, divide, shave, shear, in Teutonic.

Note 2 G. p. 42.

Proofs of this may be found in the conversation of the most illiterate peasant. Though he know nothing of the separate senses of **ER**, **LY**, **ING**, **ED**, and other terminations, he can apply them with sufficient accuracy ; and whoever has attended to the unfettered conversation of that class of people, must have been often amused with the regularity and justness of their new terms. In the heat of

imagination, they frequently display instances of the inimitable felicity in this respect of the early poets. The accuracy of their extemporary combinations is always in proportion to their knowledge of the component parts. How regular, then, must have been the combinations of words, which were made in the first ages, when every man knew the sense of the modifying terms, and could manage them with as great skill as we at present join substantives and adjectives?

As verbs, expressive of motion, action, and force, were the first words; all nouns or names of objects were verbals. An indication of active performance occurred in every term; and objects, naturally considered as inanimate or passive, were named from their qualities, which acted on the senses. For example, LAG meant a stone, according to the formers of language, because it was split or rifted. LAG, strike, cut, divide, split, gave LAG, a clift, a split rock. The quality of splitting, or undergoing splitting, was viewed as in the stone, on which account LAG-SA and LAP-SA, lâas or lapis, cliff, were considered as active. Our splinter, that which *makes* itself into splints, is every way illustrative of this fact, which is universal in the formation of language. STAINS in Visigothic, and STAINA in Saxon, are for STAGANASA, and STAGAN-A: SA and A mean each he, or a personal agent: STAGANA is the preterite participle of STAG,

stand, be firm, stiff; so STANIS is he, or the agent who stiffens, or has become by action hard, viz. a stone. LAG-SA is a rifted rock; and LAPIS is a derivative of LAGSA: CLACH, a stone, is the same as LAG, from CLAG, cleave; in Saxon CLIFFA and CLIPSA. Rock is from RAG, split. It is ROG-A, RAG-A, RAG-S or ROG-S, and C-RAG in the oldest dialects. These names are not neuter, but active and personal. RUPES or ROPES is a derivative of RAG or ROG, analogous to LAPIS, from LAG. STIA, a pebble in Greek, was formerly STIG-A, she that resists the touch, or is hard. There are no neuter nouns in Celtic, nor in the Arabic dialects; nor were there many in the oldest English or Saxon. Most names of objects and actions were masculine or feminine, in all the earliest European and Asiatic tongues.

Note 2 H. p. 42.

All words being at first names of orders of action, it required a particular process to modify these, so as to express individual properties. In savages tribes, the qualities of the mind or body are the base of proper names. After language is formed, such names are fanciful enough. One warrior is the eagle, another the hound, a third the tiger of their horde. The brown, the red, the grey, the lame, the fat, the lean hero, (for bodily defects are often signs of distinction, not of reproach, in that state of society;)

are natural appellations ; but none of these can be given, till the words have been invented and applied to the qualities of man and the world around him. Much less can such terms as self, same, proper ; or I, thou, he, she ; be common until some general term be modified into their particular sense. Holding, having, grasping, keeping, are the roots of words which imply possession. HAB, seize, hold, have, is common in Latin and Visigothic. AG, hold, have, own, is common in all the Teutonic dialects, as IC AGE, I possess, I have ; and its participles AGEND, having ; and AGAN, or AGN, had ; are as frequent in Anglo-Saxon as ECHO, I have, in Greek. The Sanscrit AP, have, obtain, get ; which, in Latin, is APISCOR, or ADEPISCOR, AD-EPTUS ; deserves the more notice that AP is *self* in modern Hindostani, an elegant dialect of the ancient Indian. The Sanscrit AHAM, I, was once AGAM, and the same as EGO, and IK, I. The word SWA, SVA, from SWAG, rule, regulate, govern, hold, sway ; is found in every dialect. According to the genius or particular turn of some of these, it has been changed into SA, HO, HOS (for SWAS,) SO ; and SAN, KHUI, for SVI. In Greek it is SPHE, and observe that SW becomes, in that dialect, SPH or SF, as SPHAIRA for SWAIRA ; SFINGO for SWINGO ; SPHURA for SWURA ; SPHENDONE for SWINDONA, a swing, a sling. The origin of SAMO, same, is finely observable in Sanscrit, in which SYAH, SYA, TYAD ; and its contrac-

tion **SAH**, **SA**, **TAD**; signify **THAT** masculine, feminine, neuter. Any person may see that these are the **SA**, **SO**, **THATA**, of the Visigothic; and the **HO**, **HA**, **TO**, of the Greek. The connection between **SYAH** and **sva**, self, own, proper, which is declined **svah**, **sva**, **svam**, is obvious; and the origin of *same* is discovered in **svayam**, self, himself, herself, &c.—Wilkins' Sans. Gram. p. 555. Every Greek or Gothic student knows that **HO**, **HE**, **TO**; and **SA**, **SO**, **THATA**; mean **that**, and are used in Homer and Ulfila for **who**, **which**, **what**. Proper, possessive, own, self, same, **who**, **which**, **this**, (Celtic **so**,) are various meanings of **swa**. The idea of property or peculiarity is implied in the word **swa** and its compounds, in every dialect. **Swes** is a neuter word in Visigothic, and signifies goods, substance. See the parable of the prodigal son in the translation of the Gospels by Ulfila. It frequently occurs in his version, and in the Saxon, under the forms of **swes** and **swaes**, own, proper; as **LAMBA SWESA**, neuter plural; in Latin **OVES PROPRIAE**; and **GAWASIDEDUN INA WASTYOM SWESAIM**, they clothed him, **PROPRIIS VESTIBUS**, with his own clothes. The most common derivative of **swa** is **SUMS**, **SUMA**, **SUMATA**, **CERTUS-A-UM**; or **QUIDAM**, **QUÆDAM**, **QUODAM**; **SUMS MANN**, a certain, a particular man. **SUM** is from **swam**, and is found in all the Teutonic dialects. **SAMA** and **samo**, *idem*, *eadem*; has in Slavonic the sense of **SUM**; for **samo** is in Russian *self*, and **samka** is *kind*,

sort, sex. LIJBITE SAMAGO SEBYA is to love, (of) his own self; SAMO-LIOBIE, self-love; SAMEH NIKKI, the very lowest or nethermost; SAMETSE and SAMKA, the male and female of animals, that is those of their own sort or kind. In Greek HROA-ON is SUUB-A-UM, or SWESA, SWESO, SWESATA, in English own. SPHE, PSE, and SPHEIS, stand for SWE, and SWESANS, selves. The Celtic so and sANN, this and here; SE and SA, self, as in MISE, myself; EIN, that; are all from SWA, which in most dialects has run the course of contraction exemplified in SWA, SWE, SO, SAE, viz. in *same* manner. So died the brave, was formerly SWA died the brave, in *that*, in same self manner, which last sense is found. As he died, so died she; AL-SWA (for Mr Tooke's AL-ES, from the German, is inaccurate) died he, SWA died she. The Greek adverb is HOO's for SWAIS.

From these facts it appears, that self, same, or own, may be a personal pronoun of any description, either I, or thou, or he; or a demonstrative pronoun signifying this or that; or a relative, who, which, that, as the man *same*, or *self*, did it; or a possessive pronoun, meaning his, her, thy; or my, or their own.

AG, AGAMA, and AGANA, proper, peculiar, self, had all these significations, which are still preserved in one or other dialect, and which were originally found in the primitive tongue. In Saxon, and the other Teutonic varieties, AGN, AWN, OWN, is as com-

mon: as SWES. In Greek, EGO ; formerly AGA, AEGA, and IGA ; signifies myself ; and AUTOS, anciently AGODSA, AGOTS, is self. The Celtic A, *who*, was AG, same, self. In Visigothic EI or I, *who*, which, that ; is a relict of AGA or AHA, same, *who* ; which in Sanscrit is AYAM, IYAM, IDAM, this ; and YAH, YA, YAD, *who*, masculine, feminine ; and *what* or *which*, neuter. ESHAH, ESHA, ETAD ; HIC, HAEC, HOC ; is also from AGTA, self, same. This and which, the relative and demonstrative, point out their sense of same, or self same, as very appropriate to mark this very thing, same in place with ourselves, and likewise the same thing, which had been antecedently mentioned. A very ingenious writer, the reviewer of Dr Jamieson's Scottish Dictionary, (Edinburgh Review, No. XXVII. p. 121,) is inclined to derive the relative and demonstrative pronouns from the participle *said* ; but, besides that *said* is a derivative word in a secondary sense, being the preterite participle of SAEG, say, which is from SAEG, put forth, exert, move speech, or sound, from SWAG, or SWEG ; it appears, on inquiry, that SWA, self, same, is the original of these words, a term of the same sense as THWAG, take, hold ; AG, hold ; and HWAG or WAG, which produced the other terms of similar application in the various dialects.

The philologist, as he advances in general knowledge of the European tongues, will discover, that

hw, in Teutonic, is almost always ka or ca in Celtic, Latin, Greek, Sanscrit, Persic, and Slavonic. The Gothic pronoun *HWAS*, *HWO*, and *HWATA*, is *QUIS*, *QUAE*, *QUOD* in Latin; *KOS-KA-KO* in old Greek; *CO*, *CIA*, *CION*, who, which, what, in Celtic; *KE*, who, and *CHB*, which, in Persic; *KTO*, (*KE-TO*, who, that,) who; *KTOREN*, who, which, in Slavic; and *KAH KA KAD*, who, masculine, feminine, which or what, in Sanscrit. It might be believed, from such a number of coinciding dialects, that *KAH*, *QUI*, or *QUIS*, were the purest forms of this pronoun; but the contrary appears from accurate investigation, not of this, but of many other words. *HUND*, for *TAIHUN-TEHUND*, is sense, that is to say, explicable in Visigothic; in the other dialects, *CENTUM*, *HECATON*, *CEUD*, &c. are inexplicable. *HUND*, a dog, from *HEND*, catch, pursue, in Visigothic and Saxon, the Greek *CUON*, Latin *CANIS*, Celtic *CU*, have nothing but an arbitrary signification. *CUTIS*, *COS*, *CLUNIS*, *CELO*, *CITRA*, *CALX*, *CALAMUS*, *CAPUT*, *CAPIO*, are, in Teutonic, *HYDI* or *HYD*, a covering, a skin; *HWETS*, a sharpening stone; *HLEND*, the loin, hip; *HELA*, I cover; *HITHRA*, hither, on this side; *HEL*, the heel, rise of the foot; *HEALM*, stalk, stem; *HEOFOD*, head; *HABA*, I seize, all deducible from earlier verbs. In Latin, and the dialects resembling it, they have no historical meaning.

The word *SILBA*, *IPSE*, *SILBO IPSA*, in English

self, stood for any person, because **self** is common to all persons. It is formed from **swag**, **self**, first by adding **la**, **swala**, in Latin **solus**, by himself, that is alone ; then by joining **ba**, which made **swalba** or **swaelba**, and **silba**, property, *selfness*. In Celtic, **sealbh** is property in cattle, the only wealth of ancient times.

The ingenious speculations respecting **self** and **soul**, “ the conscious thinking thing, capable of happiness or misery,” made by Sir William Jones, according to Locke’s definition, and countenanced by the similarity of these words, and by the use of **nefes** or **nufs**, breath, soul or life, for *self* in Arabic, are not confirmed by philology. **Silba** is property, peculiarity, **self**, same ; but **soul** is from **saiwalo** in Visigothic, and **sawel** in the other Teutonic dialects, and means the perception or discernment. It is from **saiwa**, originally **swag** or **swaha**, take, apprehend, catch. Perceiving with the eye, or any sense ; perceiving a difference between ideas, or perceiving conclusions arising from them, including sensation, perception, judgment, and reasoning, all went under the appellation of *taking*. **Non percipio**, **oculis**, **tactu**, **gustu**, **auribus**, **olfactu** ; **non capio mente**, **non apprehendo**, **non arripio sensum**, are negative uses of the words **prehendo** and **capio**, catch ; perfectly analogous to the first phraseology of the mind. The words **taste**, **see**, **feel**, **think**, **mind**, are from **twag**, take by

touch, which was originally TWAC, TWIG, TWITCH, TOUCH; thence TAGST, the origin of TASTER, to grope or feel; from SWAG, SAG, SAEG, and SÆH, seize, catch with hand, eye, mind; from FAHLAN, a derivative of FAG, catch, whence FANG and FINGER, a catcher; from THINC, a derivative of THIG or THWIG, in Sanscrit DHAI, in Greek DOG, in Visigothic THUGK, take, catch, apprehend. ME THINCATH is DOCEI MOR, it shows, it seems, that is, it makes me take an opinion. DOCEO, I seem, is a casual verb, and means I make another take an opinion by my appearance. It is the same as TAECAN, to point out in Saxon, and DEICO, I show in Greek; for to show, or seem, mean that we make others apprehend a thing, or that we maintain an exterior calculated to excite a particular opinion. MYND, GEMYNDE, GEMUNOD, is from MUNAN in Gothic, to take, to hold, which applies to perception, to memory, to recollecting, or making others mind, whence MONEO, I remind.

Note 2 I. p. 43.

THWAG, take, possess, produced THWA, THUA, and THO, or THU, *self*, thou, or he, or she, &c. THO was preferred to so in the oblique cases of the Teutonic, Greek, and Sanscrit demonstrative pronoun the, or that; or, as it has been called, the article. The Visigothic, and indeed the common accusative singular of THU, is THUK, or THEK,

which is, I believe, the old nominative. The Visigothic plural is YUS, or GUS, which is from AG, or IG, not from THU. The Greeks used SWA, or SPHE, in some cases of THU. The Sanscrit VAH, you ; the Latin vos, from which VOSTER, formed like CASTRUM, a camp, (CAS, or CA, lie ; CASITERUM, a ligger, a lying-place,) or like PASTOR, a feeder, for PASCITOR ; are terminations of YUVAS, or YUVAH, you. Nos, we, and NA in Sanscrit, are relicts of VANAS, or VANAHA, we ; originally WAHANANS, from WAH, self. WAHANANS was contracted into WANANS, WANS, WAS, or WEIS, which last is the Visigothic ; and into WE, the modern first person plural.

When pronouns began to be joined to verbs, those annexed were A for AH, or AGA, I ; THA, thou, or SWA or SA, thou. I cannot determine whether the TH of THA was not in some dialects changed into S, to which it is related in sound. THA, or TA, was used for *that* man or woman, or that thing. The plurals WAH, MAH, WAS, and MAHAS, stood for we ; and THA, redoubled into THATA, and often contracted into ADHA, or changed into ETE ; served for the plural of THA, thou. The plural *they* was made by HWINDA, or HWAGENDA, yon, yon same people ; which produced ENTI, ANDI, ENDI, ENT, ANT, ONT, and by contraction, OUSE, OUT, IOT, and IOH, in all the dialects of this primeval tongue.

When terminative vowels are of little importance,

as to conveying the sense of a compound word, such as verbs combined with the pronouns are ; such vowels are deprived of accent, become slender, and in many cases are dropt.

In many dialects *MI*, the termination of *AGAMA*, or *AGAMI*, prevailed over *AG*, in common use. The Celtic, a very ancient European dialect of the general language, uses *MI*, I, thou ; *SE*, or *E*, he ; *SI*, or *I*, she ; *SINN*, we ; *SIBH*, you ; *IAD*, they. From which it appears, that *MI* has superseded *AG*, in this variety ; and that *SWE*, in the feminine *SWI*, a common feminine termination, stand for *TA* and *TI*, he and she ; *SINN*, originally *SWIN*, selves, for we ; *SIBH*, formerly *SWIBA*, same, or selves, for you ; and *IAD*, or *IAND*, from *HEOND*, or *HWAGEND*. The Cymraig, or Welsh, has *MYVI* for *MIMI*, or *MUMU*, I, that is, *MY-MY* ; *TYDI*, *THY-THY* ; *EVE*, he ; also *HI*, she ; *NI*, we ; *CHWI*, you ; *HWYNT*, they. The pronoun redoubled indicates self ; so *MY*, I ; *MYVI*, myself. *CHWI* stands *SWI*, for in this dialect, as in Persic, the guttural *CH* is used in many instances instead of *sw*. The Welsh say *CHWAER*, for *SWAIR*, a sister ; *CHWECH*, for *SHEASH*, six ; *CHWERW*, for *SWERW*, sour, harsh ; *CHWEGR*, for *SOCRUS*, or *SWAIIIRA*, a mother in-law ; *CHWIVIO*, for *SWIFAN*, to move ; *CHWITH*, or *SWITH*, blow. The same nation changes *s* into *h*, and say, *HWN*, *HON*, *HYN*, for *SUN*, *SON*, *SAN*, this, this same, analogous to so in Celtic. *HWN*, *HON*, *HYN*, are *HIC*, *HÆC*, *HOC*, in

Latin, as to sense, but I do not think that **HWN** and **HIC** are of the same origin.

In Persic, **MEN** is I ; **TO** is thou ; **O**, or **OE**, is he and she. The plurals are **MA**, **SHUMA**, and **ISHAN**. In Slavic, **YA**, or **IA**, is I ; **TEI**, thou ; **ONE**, he ; **MEI**, we ; **VEI**, you ; **ONI**, they. Most of the dialects related to the Persian, especially the Slavic and Finnish, resemble it in their pronouns. The Greek **AUTOS**, self ; the Welsh **EIDDO**, (pronounce **EITHO**,) and the Greek adjective **IDIOS**, **IDIA**, **IDION**, **PECULIARIS**, **SUUS**, and in English, **own**, **proper**, **private**, are from *agsds*, possessive, and *IGD*, property. A farther account of the pronouns will be found under the particular sections of this work allotted to the various dialects of the language.

Note 2 K. p. 44.

There are probably no languages, except such as are monosyllabic, and such as have lost their terminations by long corruption, that are destitute of cases or inflexions. The English and Persic have lost these, by undergoing the fate of the Latin tongue, on the dissolution of the empire. Besides the effects of revolutions, there is a tendency in all languages towards the use of auxiliary words, in declining nouns and verbs, occasioned by the difficulty of applying properly the terminations, invented by the framers of speech.

In all the dialects from Ireland to India, the terminations of nouns consist of single or compound consignificatives, which give the radical its adjective or attributive sense, and fit it for an appellative word. There is no real difference between substantives and adjectives, both being expressive of qualities of objects, except that the word, adjectively used, takes an additional consignificative, to mark the male or female or neuter agent. The noun is an adjective of one termination. What is asserted above respecting the genitive is derived from examination of the facts discernible in the various dialects, supported by an analysis of genitive terminations. In the Hindustani, a modern Perso-Sanscrit dialect of great utility, the genitive is a regular adjective, varying its gender and number according to those of the governing word. Thus RAJA-KA BETA, a king's son; RAJA-KI BETI, a king's daughter; RAJAON-KA BETA, a son of princes; RAJAON-KE BETE, sons of princes; RAJAON-KI BETI, a daughter of princes, &c. See Dr Gilchrist's *Stranger's East Indian Guide to the Hindoostance*, Calcutta, 1802, p. 23. Rule 26; an excellent practical work, in which that dialect is explained on the principles of a pronouncing dictionary, with great conciseness and ingenuity. I have borrowed from it this observation, respecting the affinity of the genitive and adjective termina-

tions. In Hindustani, the cases are mostly made by prepositional words annexed rather than joined to the noun.

In Visigothic, we have the cases in all their stages of perfection, semi-decay, and approaching evanescence ; some regular, others broken, others much corrupted. We may trace in it those incipient defects, which are almost universal in the Anglo-Saxon, a dialect much allied to it, but transmitted to us in more recent monuments. We find in Ulfila's version some genitives perfect and regular, as AHMINS, of a spirit ; MANAGEINS, of a many or multitude ; CWINONS, of a woman ; FUNINS, of fire ; others in which the N is elided, and which resemble the Greek and Latin genitives in IS and OS, for example, HIMINIS, of heaven ; FRAWAURHTAIS, of a bad work ; SUNAUS, of a son ; MANS, of a man ; GAURIS, of a sad man, an adjective masculine, all of which have the genitive in IS. In Saxon and the later Teutonic dialects, we find even the S dropt in certain nouns, which brings these words into resemblance with the Latin genitives in AE, and the Greek genitives in A. In Saxon SUNU, a son, has SUNA, of a son, of which the Visigothic nominative is SUNUS, genitive SUNAUS ; WILN, a slave-girl ; WILNE, of a girl ; WITEGA, a prophet ; WITGAN, of a prophet. Remark in WITEGA the formation of the genitive by NA, one part of NA-SA. Finally, some words in the Teutonic dialects have

the nominative and genitive similar, a circumstance which arises from coincidence of termination, as BAURGS, a town, BAURGS, of a town, for BAURGIS and BAURGIS, or from gross corruption, favoured by the clearness of sense ; as MODOR BROTHE, a mother's brother ; FADER LAND, a father's land ; SWISTAR SUNA, a sister's son. The genitive is in such cases elided through negligence ; and the two nouns form a sort of compound term.

I am happy to be able, in this place, to confirm the opinion of a very eminent classical scholar respecting the genitive case. It may be found at the close of the Preface to Dr Hunter's edition of Virgil, published at St Andrews in 1800. That most acute writer expresses himself in the following words :

“ Itaque genitivi formam antiquissimam, unde omnes deinceps aliae quae usu sunt, levibus admodum mutationibus, gradatim provenerunt, rem grammaticis, tam veteribus, quam recentioribus adhuc intactam, paucis indicare operae pretium erit. Haec igitur genitivi forma antiquissima, quam declinatio tertia adhuc plerumque servat, desinebat in *is* ; ut *aura*, *aura-is* ; *animos*, *animois* ; *labor*, olim *labors*, *labor-is* ; *fructus*, *fructu-is* ; *dies*, *die-is*. Postea vel duæ vocales in unam syllabam coibant, vel *s* elidebatur, vel denique, utrumque simul. Ita ex *aura-is*, factum est vel *aur-as*, ut *paterfamilias* ; vel *aura-i*, et postremo *aur-*

æ, quod enunciatur videtur aur-ai : ex animo-is, eliso s, animoi, quod est anim-i ; ut in plurali etiam numero, ex anem-oi et anem-ois facta sunt anim-i et anim-is. In declinatione tertiâ s plerumque retinetur ; interdum, ut in Achill-i, Oront-i, eliditur. In quartâ cornu-facit vel corn-us, contractum pro cornu-is ; vel, absque s, cornu, contractum pro cornui. Eodem modo ex die-is factum vel di-es, (vid. *A. Gell.* IX. 14.) vel die-i, et postremo, vel di-i vel di-e prout, vocalis vel prior vel posterior ab alterâ absorpta fuerit."

Every sentence of this remarkable passage is conformable to the fact, and proven both by the older forms of Greek and Latin nouns, to which Dr Hunter refers his readers, and by the most ancient remains of the Teutonic dialects, the most incorrupt of all the varieties of European speech. In Visigothic, *INS*, *IS*, *AIS*, and *EIS*, are the common genitive terminations, in almost every noun. The Greek genitive in *os* is scarcely so pure as the Latin one in *is*. The existence of *ES* or *AS* in the first Greek declension is a sufficient proof, by itself, of Dr Hunter's account.

It must never be forgotten, that the genitive is a mere adjective form, that dies domin-icus, ignis, vestalis, the Arctic circle, the milky way, the brazen image, the Doric order, the angelic nature, and all similar constructions, are instead of domini dies, ignis vestae, the circle of Arctos, the way

of milk, (MILC-IG WAEG, for MEOLCHS WARE, or MILKINASA WEGS,) the image of brass, the order of Doris, the nature of an angel, and the like of others; only, the adjective made by one or more consignificatives sometimes conveys a diminished sense of the noun. For instance, MILC-IG, milk-having, does not always mean pertaining to milk, but having the nature of milk, that is, an inferior portion of its nature. Wheat is the direct name of a grain; but WHEATY, of old WHEAT-IG, a word once very common as a noun in Scotland, means poor inferior wheat. WIF, a common Teutonic name for a woman, has the adjective WIF-IG, wife-have, that is not a wife, but having the quality or nature of a wife, and, by transference, a wifie, a little wife. The German word for this diminutive is WEIBLEIN, originally WEIBELING. It follows from these examples, which mark a general fact in all the dialects of Europe and India, that though adjectives, such as dominicus, regalis, aereus, &c. may be substituted for the genitive, yet, on account of certain powers in their consignificatives, they are apt to convey a sense rather different from that of mere connection between one substantive and another. The genitive was, notwithstanding this, an adjective made by NA-SA, RA-SA, and perhaps AGA or AGO, till it acquired a distinct character by corruption.

The identity of the genitive singular and nomi-

native plural is abundantly certain, not only from the older, but the later forms of the words, in all the dialects. The coincidence of PENNAE, of a pen, and PENNAE, pens ; GENERI, of a son in law, and GENERI, sons in law ; FRUCTUS, of fruit, and FRUCTUS, fruits ; and the close resemblance of SERMONIS and SERMONES ; are supported by the ancient Greek and Visigothic declensions. It is demonstrable, that the accusative plurals, in all the dialects, contain no preposition. In Visigothic, these and their nominatives are uniformly the same, both terminating in ANS, UNS, EINS, ONS, OS, or A, neuter, as convenience may direct ; and it is no presumptuous assertion to declare, that the Latin and Greek accusatives in AS, OS, OUS, ES, and the like, were formerly ANS, ONS, INS, or ENS, and similar to the nominatives, the history of which may be traced from internal evidence. An account of the ancient Greek and Latin inflections of cases is given in the second part of this work. All that is worthy of additional observation here is, that many of the Visigothic nominatives plural retain the broad vowel, which, in the genitive, has sunk into a slender sound. So AHMANS, spirits, AHMINS, of a spirit ; HIMINANS, heavens, HIMINIS, of heaven ; HANDUNS, hands, HANDAUS, of a hand.

Visigothic neuters, like those in Greek and Latin, have A in the plural, but the genitive singular is regularly in INS : so AUGO, an eye ; genitive

AUGINS, dative AUGIN, accusative as nominative, nominative and accusative plural, AUGONA, eyes, AUGONE, of eyes, AUGOM, to eyes. In Latin, Greek, Teutonic, Slavic, and Sanscrit, all neuter genitives and datives, in either number, are the same as those in the masculine.

Note 2 L. p. 45.

The dual has been reckoned with some justice an unnecessary number. It has faded from the Latin, Celtic, all the modern Teutonic dialects, and the Greek of the Roman empire. It is found in all the ancient dialects of the Teutonic, Greek, and Sanscrit, though not equally used in each of them. In Greek and Sanscrit, the masculine nominative dual generally ends in o long. The feminine nominative dual is in A in Greek, in AI or o in Sanscrit. Sanscrit neuter duals generally end in AI. Many Greek feminine words have E short in the dual.

Note 2 M. p. 46.

At the beginning of the second stage of language, the practice of repeating the noun was probably continued until the addition of the consignificatives to the word superseded it. AG, water, had no plural except AG, AG, AG ! water, water, water ; until it was compounded with NA and SA, which formed the adjective AGANASA or AGANS. This word signified water-wrought, or watered ; and, like the other

orders formed by AG, DA, NA, BA, &c. assumed a place in the language, as an attributive noun, descriptive of an object and its relations. To perceive the full force of the compound, it is necessary, first, to consider AGANA, and then AGANA-SA. AGANA has the nature of GIBA-NA, given; CWIMA-NA, come; DREIBA-NA, driven. As vaulted, tented, pointed, crested, wooden, earthen, oaten, do not merely signify that the act of vaulting, tenting, pointing, cresting, making into wood, earth, or oats, is or has been done; but likewise having a vault, a tent, a point, a crest, having or being wood, earth, and oats; so AGANA means watery, put into the state of water, having the quality of water. The addition of SA, work, act, makes the adjective more active in sense, and gives it that operating power which the founders of language were always eager to express. When the adjective was formed it served equally for an attributive noun of number or connection. AGANS, runs; signified the water's race or course, and many waters. In later ages AG became AH, and A or AE, and AHWA or AQUA, which last are derivative. AHWOS, for AHWONS, waters, is found in Ulfila's version. "Yah at-iddya dalath rign, yah cwemun *ahwos*, yah waiwoun windos, yah bistungcwun bi thamma razna yainamma. yah ni gadraus, unte gasulith was an staina."—Matth. Chap. vii. v. 25. "And rain came down, and waters came, and winds blew, and they struck on that house. And it fell not, for it was founded on a rock." AHWOS,

waters; and WINDOS, winds, are nominatives to CWEMUN, they came, from CWIM, move, and WAIWOUN, they blew, an original preterite of WAI, blow. WAGEND, or WAIENDS, blowing, is the ancient form of winds, or VENTUS, he who blows, he who is blowing. BISTUNGWUN is the preterite of BISTUNGWAN, to stab, stick, dash on, in Latin STINGERE. RANNA and STAINA are datives of RAZN, for RAHREN, a thing reared or raised; and STAIN, STAGEN, a thing fixed, a stone. THAMMA is equal to TOI, and TAINAMMA to EKEINOI, signifying to thee, and to that, in Greek.

Example of a Visigothic adjective declined. GAURS, sorrowful, from GEWOHS; in Greek, GOOS, vexation, sorrow; whence GOEROS, the same as GAURS. The Visigothic AU was pronounced like OMICRON, accented acutely, in Greek.

SINGULAR.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	Gaur̃s	Gaur̃a	Gaur̃.
<i>Gen.</i>	Gaur̃is	Gaur̃izos	Gaur̃is.
<i>Dat.</i>	Gaur̃amma	Gaur̃ai	Gaur̃amma.
<i>Acc.</i>	Gaur̃ana	Gaur̃a	Gaur̃.
<i>Voc.</i>	Same as nominative.		

PLURAL.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>Nom.</i>	Gaur̃ai	Gaur̃os	Gaur̃a.
<i>Gen.</i>	Gaur̃aize	Gaur̃aizo	Gaur̃aize.
<i>Dat.</i>	Gaur̃aim	Gaur̃aim	Gaur̃aim.
<i>Acc.</i>	Gaur̃ans	Gaur̃os	Gaur̃a.
<i>Voc.</i>	Same as nominative.		

The Visigothic dialect in many instances changes **R** into **Z**. **GAURIZOS** and **GAÛRAIZE**, in the Saxon dialect, would be **GAURIKOS** and **GAÛRAIRE**, these cases being made with **RA**, a common consignificative. **GODES**, **GODRA**, **GODES**, are **BONI**, **BONÆ**, **BONI** ; and **GODRA** is **BONORUM-ARUM-ORUM**, in our own ancient language.

Note 2 N. p. 46.

The Visigothic shows the dative in all its varieties of change from **MA** and **IM** to **IN**, **EIN**, **AI**, and **A** ; as **IMMATA**, to him ; **GAURAMMA**, to a sorrowful man or object ; **AHMIN**, to a spirit ; **MANAGEIN**, to a multitude ; **HIMINA**, to heaven ; **GALAU Bainai**, to belief ; **GAURAI**, to a sorrowful woman ; **WASTYAI**, to a garment ; **HANDAU**, or **HANDO**, to a hand. In Latin and Greek, the dative, in its oldest form that has been preserved, ended in **I**, as **TIMA-I**, to honour or value ; **PENNA-I**, to a pen or feather ; **GENEROI** or **GENEROE**, to a son-in-law ; **REGNOE**, to a kingdom ; **CURIOI**, to an arbiter, master ; **LOGO-I**, to a speech ; **SERMONI**, or **SERMONEI**, to a connected harangue ; **SEDILEI**, to a seat ; **SOTEREI**, to a saver ; **FRUCTUI**, to increase, fruit ; **REI**, or **REEI**, to a matter. It appears to me that all these words formerly ended in **MA**, which, by degrees, was changed into **AIM**, **OIM**, **ERM**, and **IM**, or **UIM**, and at last dropt.

The Teutonic and Slavic nations applied **MA** both to the singular and plural, but in the singular they

often dismissed the *m*, particularly in feminine words and others, where contraction removed a harsh sound, or an ambiguity in case. They said *HIMINS*, heaven, the elevated region; *HIMINIS* for *HIMININS*, of heaven; and *HIMINA*, to heaven, for *HIMINAMMA*. Such contraction removed the cacophony of harsh phrases; as *DAGAMMA GODAMMA*, to a good day, and *BAGMAMMA UBILAMMA*, to an evil tree, sound much more harshly than *DAGA GODAMMA* and *BAGMA UBILAMMA*. In all the Teutonic and Slavic dialects, substantive nouns and feminine adjectives are generally contracted in the dative singular, but the datives masculine and neuter of adjectives remain entire, and terminate in *AMMA*, *AM*, or *OM*; the vowel before *MA*, or *M*, being varied according to the particular terminations of the nominatives.

The same causes, viz. the desire of euphony and variety, and the tendency to contraction, when any of the last syllables of the word resembled the consignificative, (as in *HIMIN-INS*,) produced an abbreviation of the cases in the Latin, Greek, Sanscrit, and Celtic.

What are called declensions in language, arise from the turn given to the contraction of the consignificatives of case, by the last syllables of nouns; rather than from any real variety in the consignificatives themselves. Thus, in Latin, feminines in *a* exert a power over *is*, *i*, *m*, the consignificatives of

the genitive, dative, and accusative, singular, so as to make these AIS, AI, AM ; while masculines in os make the same words to be OIS, OI, and OM. These were the old terminations of PENNA and DOMINUS, in the cases here mentioned.

General Rule.—In all the European and Indian dialects, the ancient genitive singular ended in ANS, or in such contracted varieties of it as INS, ONS, AENS, IS, OS, ES, A-IS, O-IS, AE, OE, EE, AN, IN, ON, EN, UN, ASYA, and H, substituted for s. The dative singular of these dialects ended in MA or BA, or in such contractions of them as AM, AB, IM, IBA, IBYA, EBYA, OM, AIM, AIB, OIM, OIB ; and AI, OI, AE, OE, A, E, EI, O, OI, I, IN, and the like. The accusative singular of those dialects ended in NA, or in its varieties ANA, ONA, INA, EINA ; AN, IN, ON, EN ; AM, IM, OM, UM ; or A for A-NA, and the like. The vocative took its form, either from rapidly pronouncing the last syllables of the word in calling, or in dwelling on them, as is done in India.

General Rule 2.—The nominative and accusative plural of all the dialects were the very same as the genitive singular. They all terminated in ANS, but their varieties are numerous, such as ANS, INS, ONS, UNS, EINS ; AS, ES, EIS, IS, OS, US, OUS ; AN, EN, IN, ON, UN ; AE, AI, OI, E, I, AH, EH, IH, OH, and several others. The accusative and nominative plural often differ, in modern as well as in ancient dialects ; but this arises wholly from corrup-

tion and love of distinction taken together. The accusative is for the most part purer than the nominative. PENNAS is purer than PENNAI; DOMINOS than DOMINOI or DOMINI; SOTERAS than SOTERES. This holds in all dialects.

General Rule 3.—The genitive plural being formed by a consignificative, added to the nominative plural, preserves some indication of the plural in many instances; but as it was made by NA as well as by A or AG, the force of contraction has greatly destroyed its original forms. In Greek, Latin, and Sanscrit, NA or its varieties, AN, AM, ON, OM, were joined to the plural nominative, SA being always rejected. So REGINS or REGIN, kings; REGIN-AM, for REGIN-AN, belonging to kings, of kings; by contraction REGOM. When the noun had INS necessarily inherent in the nominative plural, as in the instances of words in *is*, originally IGS, for example MITIS; or when the nominative was of old INS or EIS, as FELICEIS; the plural was preserved before OM, as in MIT-I-OM and FELIC-I-OM. In some instances, particularly in feminine words, the Teutones and Latins inserted RA before the genitive terminations. The Latins inserted RA before OM, as in PENNA-R-OM, DOMIN OR-OM. The Teutones inserted RA before OS or IS of the genitive feminine, as GODEROS or GOD R-A, of a good woman. In the genitive plural, they said GODE RA, GODE-RO, GODERA; BONORUM-ABUM-ORUM. But all these in-

sections are to be viewed as comparatively recent, and as an extension of the compounding system, applied to prevent ambiguity. For the original forms PENNAI-OM and DOMINAI-OM, GODAI-A and GODA-O, seem to have been on the verge of sliding into PENNAM, DOMINOM, GODA, GODE, and GODO, when this consignificative was introduced to preserve the attributive or adjective sense. The Greek genitives TIMAON, KURION, BEMATON, and the Latin SERMONUM, SEDILIUM, FRUCTUUM, are quite regular. The Sanscrit genitive plural always ends in AM, and frequently in NAM, the N being the sign of the nominative preserved before AM. Genitives, made by A or AG, have, in some dialects of the Teutonic, and in many instances in Slavonic and Celtic, suffered so much from contraction, that all traces of the plural are lost, and the word itself is as short as if it were a nominative singular. Example in Icelandic, AS, for ANS, a deity, a god; genitive singular, ASIS, of a god; dative, ASI, to a god; nominative plural, ASAR, gods; genitive plural, ASA, of gods; dative, ASOM, to gods; which, in the very first ages, would have been ANS, ANSINS, ANSIMA, in the singular; and in the plural, ANSANS or ANSINS; genitive, ANSANA; dative, ANSANAMA, or ANSANOM: SILA, in Slavonic, force, power; genitive singular and nominative plural, SILEI, of power and powers; genitive plural, SILE, of powers. In Celtic it is a rule,

that monosyllables, which form the nominative plural like the genitive singular, have the genitive plural like the nominative singular. (See Stewart's *Gaelic Grammar*, p. 55. Edinburgh, 1801.) This monstrous perversion, by which BARD signifies equally a poet and of poets; EACH, a horse and of horses; CLUAS, an ear and of ears; rose very naturally by dropping the E of BARDE, EACHE, CLAUSE, all three contractions of BARDINE, EACHINE, CLAUSINE.

General Rule 4.—In all the dialects, the dative plural was made by BA, BASA, or MA, added to the nominative plural. The varieties of these are many; for instance, BUS, BIS, SOS in Latin; BHIH, BHYAH, in Sanscrit; PHI in Greek; AIBH or IBH in Celtic; AM, OM, IM, and the like, in Teutonic; AME, EIME, &c. in Slavic. The long vowel before these marks, which were the sign of the plural, has been elided. Corruption has, in many dialects, shortened that vowel also, as in SERMONIBUS for SERMONENIBUS, or SERMONE-IBUS; and FRUCTIBUS for FRUCTOU-IBUS, and so in many similar instances in all the dialects. The sign itself being conspicuous enough, the barbarous and civilized tribes of Europe equally neglected the sign of the plural, obscurely concealed before the termination. In the modern German and its dialects, AM and EM are changed into EN, in the declension of nouns; but the ancient form is retained in adjectives. Instances of this are found

in the Visigothic, and many other old dialects. The practice, therefore, is not absolutely modern.

General Rule 5.—In all the dialects, especially in those that are modern, there has been, and there is, a continual tendency to shorten, and, in some combinations, to drop the signs of the cases. Instances of that tendency are common and numerous. The chief examples of cases altogether dropped occur in words that are in daily use, or in languages that have been in a great measure destroyed by foreign invasions. The Persic, though once the same as the Sanscrit, has lost almost all its inflections. The English has undergone a change of the same nature ; and the French, Spanish, and Italian, though formerly good Latin, have suffered in a high degree from the ignorance of the dark ages.

General Rule 6.—If a short vowel, at the close of a word, be dropped ; it is established by observation, that, in all languages, a force, or even a vowel, is given to the preceding syllable. If we do not choose to say BARDI or BARDE, we are apt to say BARID, BARED, or BA-I-RD ; if we will not say BERGE, we naturally say BE-I-RG and BIRG ; if not FOTEN, or its contraction FOTE, we say FO-ET or FET, feet. In like manner, our ancestors said GOS, a goose ; GOS-E or GO-I-S, GOES, geese ; TOTH, a tooth ; TOTHE or TOITH, TETHE, teeth. All the other Teutonic tribes have carried this practice to

a far greater length than *wa*. The Celtic and Cimbric nations have adopted it, through a considerable portion of their languages; and approaches to it may be discovered in other European tongues. The vowel preceding is made stronger, as in *SAN-TITA* for *SANTITATE*, *VERTU* for *VIRTUTE*; or broadened, as in *HAEG* for *HAGA*, *AET* for *ATA*, *DRAEC* for *DRACA*. In some dialects, these latter words are *HAAG* and *DRAAK*. But in many instances a vowel is inserted by itself in the body of the word, of which the following examples display a general fact in Teutonic, Celtic, and Cymraig. In Celtic, *BARD*, a singer, a poet; genitive singular, and nominative and accusative plural, *BA-I-RD*, instead of *BARDI* or *BARDE*, a contraction of *BARDAN*; dative singular *BARD*, the *i* of the dative being quite lost; dative plural, *BARDAIBH*, the *AIBH* being the same as *ABUS* in Latin. The vocative *BARDA*, bards, is the old nominative plural, retained in calling. The same transposition is found in adjectives, as *GEAL*, clear; *GEAL-IGHE*, clearer, by contraction *GEA-I-LE*, or *GILE*; *TANA*, thin; *TANAIGHE*, thinner; *TA-I-NE*, by contraction. In Welsh, *BARD*, pronounced *BARTH*, has *BEIRDD* and *BEIRDDION*, bards. In Icelandic, a very pure, Teutonic dialect, *BIARG*, a rock, has in the plural *BIORG* for *BIARGE*. Many instances of the same sort of plurals are found in the German,

Low Dutch, and other dialects of the Teutonic order.

In the Scandinavian dialects, which are the Danish, Swedish and Norwegian ; and particularly in their prototype the Icelandic, R is joined to nominatives, whether singular or plural, instead of the Visigothic s or Saxon A. The old Icelandic has HEIMR, for HEIM or HAM, a home ; GESTR for GASTS, a guest ; HALR for HALA, a man ; AUSTR, for AUST, east ; STAFR, a staff, a long line, a letter ; DALR, a vale ; FEIGR, timid, cowardly ; AUTHIGR, rich. The nominative plural of such words is IR or AR, according as the ancient plural happened to be INS or ANS ; or by contraction I or A. Icelandic genitives singular of masculine nouns are commonly made by s, as VAFTHRUDNIR, genitive VAFTHRUDNIS, dative VAFTHRUDNI. The dative singular of such nouns is generally in I. Femines have the peculiarity observable in the Visigothic genitive feminine ; thus, SOL, the sun ; SOLAR, of the sun ; AURN, masculine or feminine, the eagle ; ARNAR, of an eagle. Icelandic datives end also in A, as DUADA, to death ; HEIMA, at home. The dative singular, masculine and neuter, of adjectives is generally in OM ; and the dative plurals of almost all Icelandic nouns of every kind, are in AUM, UM, or OM, as AULDOM, to ages ; GAURDUM, to enclosures ; HAURGUM, to images ; HOFOM, to temples ; SONOM, to sons. All the Slavic dialects

coincide, as to the dative plural, with the Visigothic, Alamannic, and Icelandic. Some Icelandic datives singular end in *o*, as *HAULLO*, to a hall; *GONGO*, to a road, &c. In short, the dative singular may, in all dialects, terminate in *a*, *e*, *i*, *o*, or in some diphthong compounded of these, according to the particular turn given, in ancient times, by the word to the vowel, which joined *ma* to the noun. This is the reason why we have *BONO* and *BONAE* in Latin. The *o* which joined *s* to *BON* remained before *BONO-I*, *BONO-IN*, *BONO-IM*, *BONO-MA*, which *a* influenced *BONA-I*, *BONA-IN*, *BONA-IM* for *BONA-MA*. Icelandic genitives plural end almost always in *a*, as *ASA*, of gods; *GOTHA*, of gods; *RASTA*, of stages in a journey; *VERA*, of men; *SALA*, of rooms or dwellings, of which the plural nominatives are *ASAR*, *GOTH* (a contracted nominative) *RASTAR*, *VERAR*, *SALIR*. In all such genitives, the traces of the nominative plural are totally lost.

The High and Low Dutch have admitted similar, but not numerous contractions, of the cases of nouns. Except some plurals, on the model of our words *feet*, *teeth*, &c. the generality of their plurals end in *en*, which is an ancient abbreviation of *ans*, common in Celtic as well as in most Teutonic dialects. Our own plurals, *oxen*, *cuen* or *kine*; *su-en* or *swine*, *brethren* for *brotheren*, *men* for *mennen*, are examples of the common plural of

the Dutch and German. The same words in the first ages were AUHSANS, CUANS, SUANS, BROTHRAHANS, MANNANS or MANS, as appears by traces still existing in the Latin, Greek, and Visigothic. The old dative plural in AM or EM is in modern Dutch and German changed into EN; consequently, the dative and nominative coincide. The genitive plural in ANA or ENA is, in these dialects, the same as the nominative plural. They say in Holland DE KONINGEN, the kings; DER KONINGEN, of the kings; DEN KONINGEN, to the kings; VAN DE KONINGEN, from the kings. VAN, from, governs the dative. The German follows a similar method. The article DER, DIE, DAS, in German, is closely taken from the Alamannic THER, THIE, THAZ, or THATA. The masculine is declined, nominative singular, DER; genitive, DES; dative DEM; accusative DEN; of which the plurals are nominative, DIE; genitive, DER; dative, DEN; accusative, DIE. The feminine DIE, is, in the genitive singular, DER; dative, DER, accusative, DIE. The neuter DAS is declined in the genitive and dative singular, like the masculine; its accusative singular is DAS. The neuter and feminine plurals are the same as that of the masculine. The Dutch article DE, DE, DAT or HET, is a degree removed from the Alamannic or Tudesque, towards the Anglo-Saxon. HET is our *it*, which is derived from HE, HEO, HITA, this; masculine, feminine, and

menter; or he, she, it; in Visigothic, *ra, st, ita*. *DE, THE*, is declined by the Dutch, in the masculine singular, as follows, genitive, *DES*; dative, *DER*; accusative, *DE*. The nominative plural is *DE*; genitive, *DER*; dative, *DEN*; accusative, *DER*. The prepositions *AAN*, *on*; and *VAN*; *from*; are generally used, the one before the dative, the other before the genitive, in both numbers of all adjectives and nouns. The feminine is also *DE*; genitive, *VAN DE*, or *DER*; dative, *AAN DE*.

Note 2 O. p. 48.

The general nature of composition in the European dialects has been shown in Chap. III. The process from monosyllabic to compound words has been illustrated in the notes to that chapter. The origin of pronouns and of the inflections of nouns has been given at length in this section. Preparatory to the discussion of what has been termed the gender of nouns, it must be observed,

1. That *A*, or *AG*, *BA*, *PA*, *FA*, *DA*, *TA*, *THA*, *D*, *T*, *TH*, *LA*, or *L*; *MA*, *NA*, *RA*, *SA*; or *M*, *N*, *R*, *S*, or any other varieties of these consignificatives, had nothing in their nature or sense expressive of gender, or descriptive of the quality of the agent.

2. That, according to the idea respecting action, entertained by the inventors of language, some of these words, viz. *AG*, or *A*, and its diminutive, *IG*, or *I*; also *SA*, or *s*, its contraction; and *RA*, or *R*;

were, besides their original use in composition, applied to mark personal agency or the agent, masculine, feminine ; or the agent of neither sex, provided that agent performed a considerable part.

3. When personal or strong agency was not taken into account, the noun ended with the last consonant or vowel of its last component, if it was indeed a compound ; or with the same letters of its radical, if it was not a compound. For example, *wag* is motion ; if agency was imputed to this word, it became *wag-a*, or *wagi* ; *wag-sa*, or *wags* ; *wag-ra*, or *wag-r* ; and signified he, she, or it, that moves. But, if none of these were added, the word *wag*, or *wage*, had no gender.

4. In all faded or worn dialects, the consignificatives of gender are apt to be lost, or to coalesce with the word. Thus *HALIG* in Saxon, which signifies a holy man, is a corruption of *HALIG-a*, in Visigothic *HALIG-s* ; *BEAM*, a tree, a corruption of *BEAM-a*, in Gothic *BAGMS* ; *BEDD*, a corruption of *BAD-l*, a bed. This rule holds particularly in Celtic. The later Teutonic dialects, the Anglo-Saxon, Icelandic, and all dialects which have mutilated words, require it to be kept in mind, whenever the termination seems defective. The Sanscrit, Visigothic, Latin, and Greek, have the terminations more entire than any other.

5. All Greek masculines and feminines end in *a*, or its corruption *e* ; in *o*, a corruption of *aa* ; in *r* ;

in ON, AN, EN, IN, or other varieties of NA; which varieties are corruptions of OND-A, ONG-A, ANGA, &c. signs of the masculine present participle; or of EN-A, ANA, masculine terminations of NA, the preterite consignificative; and by far the greater number of Greek nouns of agency end in s. *Examples.* FILI-A, friendship; DOX-A, opinion; LUP-E, grief; FEID-O, sparing; PAT-ER, father; TUPTON, for TUPTOND-A, striking; POIMEN, for POIMEN-A, a feeder of cattle; SCEPION, for SCEPIONG-A, a leaning, prop, or staff; CANON, for CANONG-A, or CANON-A, a cane-rule, a measuring cane. AGROS, AGR-S, a field; BOREAS, for BORIG-A-SA, the maker of the sweeping wind; ORESTES, from OREST, belonging to hills; OREST-A-SA, he who belongs to these, the mountaineer; POLIS, POL-I-SA, from PO-LI, building, feminine, to which SA is superadded; MELIS, thinking, from MET, thought; MET-I, act of thinking; MET-I-S, thinking viewed as a personal act of the feminine order. STAS, for STANTS, he standing; LAMPAS, for LAMPADS, lighted, she lighted; CACOTES, for CACOTETS, evil; in Latin MALITIA.

6. All Greek neuters end in the unaugmented letter of the simple word, as DOGMAT, a conclusion or opinion; TAGMAT, an arrangement; MELIT, sweetness, honey, which are the ancient nominatives; or in NA, or its variety ON, as all neuter adjectives and nouns in ON; or in R, or S, as TEICHOS,

TEIC-S, a dike, a wall ; CREATS, flesh ; SCATR, SCOR, SCATS, ordure ; which form of words is only neuter by secondary use ; or in some simple vowel, the appendage of the body of the word, as ASTU, or PO-U, a fort and a flock.

7. All Latin neuters are either simple unaugmented words, not increased by A, R, or S, as DOGMAT, an opinion ; OVI-LE, fold ; COCHLEA-RE, a spoon, a shell-spoon ; CUBIT-AL, arm-cushion ; LACT, milk ; ACU-M-EN, sharpening ; MITE, for MIG-TA, mild ; or they are personal nouns, used as neuter, on account of their sense ; so VER, the grower, spring ; AEQUOR, the evener, a plain ; ONERS, the loader, a burden ; ACERS, the stinger, sharp awns of grain, chaff ; FOEDERS, the agreeer, agreement ; FRIGORS, the freezer, cold ; CALCAR, a heeler, kicker, spur ; in some of which RA, maker ; and RA, making ; are confounded ; or they are neuters formed by NA, or its varieties, UM, OM, ON.

8. All Latin masculine and feminine nouns end in A or E, or N ; which includes nouns like OPINIO and GRANDO ; in R, as ARBOS and FLOS, ACTOR, &c. in S, the multitudes of examples in which are very obvious.

Note 2 P. p. 49.

When the word is stript of all the terminations, which mark case, gender, and number, it is called by writers on Sanscrit a *crude* term. This distinc-

tion is just, and the reader is requested to observe, that any radical, derivative, or compound noun, must be viewed as destitute of all personal application, till the consignificatives expressive of that be affixed. For example, BAG is bend; BAG-AG, is bend-having, or flexible; both of which are crude nouns. In most dialects it was early the custom to consider SA and A as signs of *he*; and AG, or IG, as signs of *she*; which appropriation was arbitrary. The addition of these to BAG and BAC (the contraction of BAG-AG) made them masculine and feminine. Thus BAGSA, also BAGA, a man who bends, a bender; BAGIG, she who bends; BACSA, or BACA, he who is flexible or soft; BACI, or BACIG, she who is soft. The neuter was the bare crude noun; and so it generally remained. Only the practice arose in some dialects of giving it the consignificative NA, which heightened its sense. Thus BAG, bend; BAG-NA, or BAGAN, bend-made, that is constituted into that state. In some dialects the NA was corrupted into MA, because their meanings and sounds are similar. Hence we find UM in Latin, and ON in Greek, neuter adjectives. Let it be remembered that the oldest forms always ended in vowels; ASA, ANA, or AMA; but these were short and soon dropt, which circumstance increased the breadth of the penult from A to O.

All substantives, being nothing but adjectives of one termination, followed the same law. Thus

SWAG, to cast, was in time productive of SAGDA or SAGD, cast, sown or planted. Apply the consignificatives to SAT, the contraction of SAGD, sown; you have SAT-SA or SAT-US, he who is planted; SAT-A, she who is planted; SAT-ANA or SAT-AN and SAT-OM, what is planted. But the strength of the consignificative SA, hold, possess; and by use and custom, he who possesses; is not equal to RA, make, work. Add, therefore, RA to SAT; you have SAT-RA, he who makes sowing or planting. If you drop the last vowel, you must support the consonants, by laying some stress on the preceding one; or you must insert a new vowel. The latter method is most natural. You accordingly have SAT-OR, a planter. In Sanscrit the final vowel is often preserved.

VISIGOTHIC.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>	
<i>Adjective.</i>	Guds	Gud-a	Gud.	helping, benefiting, good.
<i>Participle.</i>	Cwimands	Cwimand-ei	Cwimand,	coming.
<i>Pret. Part.</i>	Tauhans	Tauhans	Tauhan,	tugged, drawn.

DORIC GREEK.

<i>Adjective.</i>	Agath-os	Agath-a	Agath-on,	good.
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OLDEST FORM OF GREEK.

<i>Part. Pres.</i>	Tuptonds	Tuptonda	Tuptond,	dubbing, beating.
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OLDEST FORM OF GREEK.

<i>Part. Pret.</i>	Tetufods	Tetufoda	Tetufod,	dubbed.
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LATIN.

<i>Adjective.</i>	Bon-os	Bon-a	Bon-om,	from BOTN, useful.
<i>Part. Pres.</i>	Ducends	Ducends	Ducends,	drawing, leading.
<i>Part. Pret.</i>	Duct-us	Duct-a	Duct-om,	drawn, tugged.

Though custom, and nothing else, appropriated *sa* and *ra* to the masculine agent ; it was not so inflexible as to prevent the application of these at times to the feminine, and even the neuter. In Latin, *MIT-IS* is both masculine and feminine. *MITE* is the crude word from *MIGDA* or *MAGDA*, contrite, bruised, soft. *FOELIX*, from *FAGLA*, fertile, whence *FAGL-IGS*, having the property of fertile or fruitful, is of all genders. This is the true sense of the word. *FELIX AGER* is not a happy, but a fertile or productive field. When any adjective has the three terminations alike, it is either a proof that the dialect has lost its finer parts in the violence of time, or that the neuter is marked by a consignificative, which expresses agency rather than an inactive state.

In strict propriety all inanimate objects ought to have been named in the neuter. But this accuracy was inconsistent with the original prejudice, which made the changes in nature the effects of active power. It did not suit the spirit of a savage race, whose verbs were all active, who probably had some superstition which encouraged the belief of deities, male or female, in the rivers, woods, and skies ; and who at least either knew not, nor loved to make, a distinction between animate and inanimate actions. It must be owned, that their opinion gives to the operations of the external world a pleasing and dramatic character. The sun rises ; the sky darkens ;

the woods bloom; the rivers flow. The very names of the objects point to their active qualities. The fire, the river, the water, the current, conveyed to the minds of their inventors those ideas, which are excited in ours by the active terms, burner, runner, flower, and rushing stream. The most abstract substantives rose from words, which were expressive of action. Nature signified that which produces, and virtue that which has shown, the property of active power or strength. Those nouns, which we consider as the production of great refinement, are not unfrequently words of easy formation, and derived by every peasant from his ordinary stock of speech. *Instinctus*, *iniquitas*, *motus*, *iracundia*, *ratio*, *tolerantia*, *libertas*, *inventio*, *mens*, *modus*, *moderatio*, *intellectus*, *deliberatio*, *definitio*,—words of considerable abstraction, might have been formed by any Sabine clown who possessed the natural inflections of his own rude dialect. Our German progenitors, assisted by nature's mother-wit, formed ON-DRIVING, or ANTREIB; UN-RIHTIHOD, BEWAEGING and WEGING, IRRUNG and WRAETH, RECDING, or REDING, reckoning; THOLING, or GETHULD- NESSE; FRE-DOM, EMFINDING, or finding; GEMYND, or MYND; MAT, or GEMETE, measure, manner; GEMETIGUNG, moderating; FORSTANDING, understanding; AN-NIMING, TO-SCEADNESSE, which is distinction; BI-RAEDSLAGING, counsel-taking; and UND-SCEADUNG, or OTH-SCEADUNG, putting of full

distinction ; and they affixed to these homely terms as much meaning as was commonly given in Rome to similar derivatives. In fact, the most philosophical terms are for the most part formed by the vulgar ; but they receive their refined shade of meaning from the use which is made of them. And as the opinions of philosophers are too apt to be reversed by new systems, nothing but the most accurate description can guard a reader against the vague and extraordinary senses which are often affixed, in works of moral science, to ordinary words.

All that language can express must be described by words of past, present, or coming action. The past, present, or future, may be placed under restrictive terms and sentences ; but the portion of communicated thought follows, in other respects, the same law of language as if it had been direct and unconditional. In the infancy of language there were no subjunctive, optative, or conditional forms of the verb ; nor any future tense different from the present. What is coming will come, what is proceeding onward verges towards completion. A slight modification changes even the preterite into a kind of future. The ancient Teutonic idiom admits of this phraseology : If I died, then he rejoiced ; if I slew him, he perished : in Latin, Si mortuus fuisset, tunc gavisus esset ; si occidissem, tunc periisset : and If I died, he rejoices ; if I slew

him, he perishes; *Si mortuus vel interfectus fuero, gaudebit; si interfecerim, vel interfecero; (both preterites,) peribit.* Efne swa feala geara ic the theowde, and ic naefre thin bebod ne for-gymde, and ne sealdest thu me naefre an ticcen, that ic mid minum freondum *gewistfillude*. Even so many years I thee served, and I never thy order not overlooked, and not gavest thou me never one kid, that I with my friends *feasted*, for might feast. Tha cwaeth he. Thus ic do. Ic to wurpe mine berenu, and ic wyrce maran, ac ic gaderige thyder eall that me geweaxen ys. Then said he. Thus I do [will do.] I down-throw my barns, and I make larger, and I gather thither all that to me grown is. La deysega! on thisse nihte hig feccath thine sawle fram the. hwaes beoth tha thing the thu gegearwudest. O fool! on this night they bring (shall bring) thy spirit from thee. Whose may be those things that thou preparedst? Noldon that ic ofer hig rixude. They willed not that I reigned over them, *for* I should reign. SCEOL, owe; MAG, have power; CAN, know; HAB, have; and their preterites SCEOLD, MIHT, COLDE, for CUDE, or CONODE, HABDE and HAFDE, HAD; are of late introduction.

Note 2 Q. p. 49.

All original nouns and adjectives, found in any of the dialects, are real compounds; and most of them have a radical or its compound, one or more

consignificatives, which give them their derivative sense; and, thirdly, a consignificative allotted to mark gender, in their termination. This state does not comprehend what is called composition by the grammarians, but is merely a description of the nature of those words, which they consider to be simple terms.

Many philological inquirers have maintained, in a plausible but inconsiderate manner, that nouns, or names of objects, must have been invented before verbs, or names of action. Some of them have endeavoured to confirm that opinion by quoting the exclamation of Shakspear's Richard III. at the battle of Bosworth; "A horse, a horse, my kingdom for a horse." Because the Jews had declared that all Hebrew nouns arise from verbs, some writers on Hebrew grammar have supposed that they have done a recent service to Oriental literature, by contradicting that strange Rabbinical tenet. These philosophical innovators forgot, that objects are like men, known only by their actions; and that, before a name be given, something, however little, must be learned about the subject of it. When the father of men gave names to the animals in Eden, he certainly obtained time to learn their qualities; at least, if the obvious etymologies, some of which are given by Moses himself, may be admitted as evidence, the matter is placed beyond any doubt. It is certain that the verb was invented before the

noun, in all the languages, of which a tolerable account has been procured, either in ancient or modern times.

Dr Smith's theory of the origin of nouns is true only in the secondary stage of language. The peasant may call other streams by the proper name of his native one, he may be ignorant of the general name, or he may convert the general name into a restricted appellation. With him the Thames may be the river, or all rivers Thameses ; but the fact appears from the practice of the Celts, Teutones, Slavi, and every other European tribe. They never forgot themselves to that degree as to give proper names to rivers, or any other object, for want of a general and significant appellation. On the contrary, their names are highly descriptive, and never assigned in a conventional nor algebraic manner. The Rhine, the Danube, the Tanais, the Po (Padus,) the Wolga, the Ganges, like many hundreds of similar names, rose not from any obscure jargon or irrational dialect, but from words that signified the running, the spreading, the moving, the rolling, the going waters. No evidence of a jargon or arbitrary language appears in the ancient topography of Europe or Asia.

What species of language would be formed by two human creatures, destitute of example in that respect, and preserved in solitude, to be the parents of a barbarous tribe ; has not been ascertained by

any experiment, and probably never will. One thing alone may be predicted with certainty, that the rational, though rude, minds of them and their posterity would assign articulate names to the active qualities of the world, in which they exercised their senses; and afterwards call the new and unfamiliar objects, occurring in the progress of society, by words already well known. It is usual in refined, as well as in barbarous ages, to revive the names of our native country, in a new and distant settlement; but this proceeds from far different causes than those of ignorance. An exile may find some comfort in assimilating his present to his past and happier condition.

*Hic ibat Simois, hic est Sigeia tellus,
Hic steterat Priami regia celsa senis.*

The concord of adjectives and substantives gives a symmetry to the Greek, Latin, Teutonic, Sanscrit, and other ancient dialects, to which the English is a perfect stranger. The facility of transposition, which that concord produced, is equally lost in our tongue. The Visigothic, the sister or parent of the Anglo-Saxon, wanted none of these classic advantages.

*Ni mag bagms thiutheigs akrana ubila gatauyan,
nii bagms ubils akrana thiugeiga gatauyan. Non
potest arbor bona fructus malos facere, neque arbor*

mala fructos bonos facere. Ei wairthith sunyus Attins izwaris this in himinam ; unte sunnon seinan urranneith ana ubilans yah godans, yah rigneith ana garachtans yah inwindans. That you be, or may be, the sons of your Father, *the* in the heavens ; because he raiseth his sun on the evil and good, and raineth on the straight and crooked, or straight and inbent. In Latin, Ut sitis filii Patris vestri, *illius* in coelis ; quia solem suum oriri-facit in malos et bonos, et pluit in rectos et pravos, *or* super justos et iniquos.

The Goths, and all the ancient Teutonic tribes, used the article SA, SO, THATA ; in Greek, HO, HE ; TO, as a relative. Archbishop Benzelius, who prepared the last and best edition of the Visigothic gospels, is so inconsiderate as to assert that the Visigoths borrowed that practice from the Greeks. See his Preface to the Sac. Evang. vers. Gothic. 1750, p. xiii. He manages the dispute, whether that version be Visigothic or Theotisc, that is German, with inferior ability, against the followers of Hickes and Lacroze. The Bishop of Thetford had shown the want of critical acumen in the greatest Teutonic scholar of his age, by indulging in a false opinion, as to the origin of that ancient translation. Benzelius proves that it was made from a Greek, not a Latin manuscript ; but he adds many forced observations on the Scandinavian dialects, to show that the Visigothic language resembled these as

much as it did the German. If there had not been a considerable resemblance between old German and Visigothic, Hickes would not have adopted his peculiar opinion. The northern dialects are all very pure in words, but corrupted in form. The old German, and even the modern German, are much liker to the Visigothic than they are to the dialect of the Edda. Yet the difference between old German and the language of Alaric is so apparent, that we may wonder that they have ever been confounded.

Note 2 R. p. 50.

The various perceptions of the mind are classed on the principle of similarity. Classes so formed are called abstract ideas. Without such classes, more or less numerous, there could be no exercise of judgment. When any class has obtained a name, that name is given afterwards to all new perceptions, or ideas which resemble those of that class. The improvement of a language consists chiefly in applying general terms, so as to express individual actions or properties. A language, so improved in a high degree, is considered as cultivated and copious.

Note 2 S. p. 50.

In the moment in which an action is in performing, its verb is a word in the present

tense, highly affirmative, and among savages very short. AG! AG! AG! expresses that the act of moving is passing. When the act is reiterated, which happens both when any thing is performed by consecutive efforts, or when an action consists in a number of smaller and similar acts; the verb is instinctively doubled. The words tittle tattle, gibble gabble, riff-raff, bibble-babble, lig-lag, (Scotch, for the confused noise of geese, &c.) mish-mash, flim-flam, and many like to these, point out the fact, that repetition, intenseness, and fulness of action, are naturally denoted by reduplication.

The nine primitive verbs, and their varieties, were redoubled in this manner: AG-AG, or OG; WAG-WAG, or WAWOG; HWAG-HWAG, or HEHWOG and HEHOG; BAG-BAG, or BEBOG, and so forth throughout the list.

The relics of these redoubled preterites are OG, the eye; WOG, a shaking; HOG, a height; BOG, a bend; FOG, moisture; CWOG or COG, a movement, a turn; DWOG and DOG, driving; THWOG, forcing, pulling; TOG, pulling, lifting, working; GOG, turning, whirling; LOG, laying; MOG, force, power, might; NOG, bruising, gathering by impulse; ROG, rushing; SWOG, violent or swift motion. Their compounds have produced many such words; as CLOG, a word which, like LOG, means a stedfast *lying* piece of wood; SLOG,

'**cut, a ditch**'; **BRUG**, a sharp-pointed object; **RUUG**, a noisy beast; **STUG**, a contest of wrestling, &c.; **GUG**, mixture, and the like.

Observe that these words are only *particular* uses of the ancient preterite. The same words are found each to have many other significations; for every radical has a number of different senses. The term **GUG** may mean a stretch, a breach, a growth, a tree, a bristle or long hair, a rush of light, a grasp, a hook, a smoke or vapour, a hart, a cover or cloth, and a wheel, &c. according to the sense in which **GUG**, the radical, happens to be used. The term itself is descriptive of a species of action or motion, which is supposed to exist in the production or nature of each of these things.

The natural course of the vowels, in all the languages examined in this work, is from **A** to **O**, and from **O** to **U**; and from **A** to **E**, and **AE**, or **EA**, thence to **I**. Thus **LAG**, lay, seize, catch, produces **LOG**, laid, seized, pulled; which gives **LUG**, to pull; and **LAG**, lay, makes **LAEG**, leg, and **LIG**, lie. In reading an alphabetical list of Greek, Latin, Teutonic, or Celtic words, the skilful philologist must consider the words under **A**, **E**, **I**, **O**, and **U** together. If the words begin with consonants, the first syllables must be compared. In Saxon, for instance, **DRUF**, the refuse of pressed grain; **DREG**, the lees of strained liquor; **DRIF**, stubble; and **DRUF**, a drove; and **DRYF**, drive; are all from the same ra-

dical **DRAG**, to pull, push, drive, press harshly. In Latin, **MAG** is more ; **MOLES**, a mass ; **MULTUS**, or, as it was once written, **MOLTOS**, much or many ; are closely connected ; as are their relatives **MA**, more ; **MEAGOL** and **MICIL**, much, many, in Anglo-Saxon. The art of philological analysis lies in an acute and cautious survey of the structure of language, which was originally formed in the above manner.

Note 2 T. p. 52.

The radical **LAG** or **LAEG** signified strike, lay, level, bring to the ground, lay with the hand, or put and place. It likewise denoted to lay on the hand, take, gather, collect, which are its Latin senses, still preserved in **COLLIGA**, **ELIGO**, and other compounds. The equivalent word in Teutonic is **LISAN**, to gather, from **LIG-SA**. **LISAN AKRANA** is *legere fructus* ; and **LISAN BLOMAN**s *legere flores*. But **LAG** also signified lay forth, put forth in a continued strain, like a discourse or set speech, from which came the Greek sense of make a speech. Observe **LOGOS** is a connected train of sentences, and is literally in English a holding forth. As all holdings forth were courteously supposed to be trains of reasoning, **LOGOS** came to signify reason. It differs greatly from **REMA**, a speaking, or **OPS** and **PHONE**, a sound. **LOGOS**, **LEGO**, and its compounds **ECLEGO**, &c. in old Greek, signified to ga-

ther or take; **ECLOGE** is *electio*, taking out, picking, chusing.

Some may be inclined to derive **LEGO**, reason, from that ancient sense of **LAG** or **LIG**, which is translated tie, bind; and to support their opinion, by referring to the analogy of **SERMO**, a speech, from **SERO**, I connect or bind together; whence also **SERIES**, a linking, and **SERTUM**, a binding. The fact is, that **SERO**, I join by interweaving, or by casting over an object some connective, originally meant I send, I throw, I *set forth*, of which **EX-SERO** is a true derivative. Almost every verb of binding in all the dialects, such as **LIG**, lay on or over; **WIG**, whence the Teutonic **WITHAN**, to join, the Latin **vicio**, I plait; the Anglo-Saxon, Persian, and Indian bind or bend, (**BEGEND**, bending;) the Teutonic **WRAG**, cast, cover, bind, whence **WREATH**, not forgetting **TWAG**, **TEAG**, and **TEOG**, in Greek **DEO**; all rise from radicals signifying cast, put forth, or put on. **SERMO**, originally **SERMON-GA**, is from **SERO**, I connect; but **LOGOS** is from **LEG**, lay forth, make a long and coherent discourse.

The Sanscrit sense of **LAG**, which is cling, stick to, follow, is found in many Teutonic and Celtic words. **LIG** signified lay, lie towards, lean, follow, *adhere to*. Our own word cling was originally **CLIGING**, following, sticking to; the Celtic **LEANAM**

is I follow, I adhere. Any viscid thing was called, in ancient times, CLAEG, CLAG, or GLUGTEN, GLUTEN, GLEOW, GLIGWA, by corruption in Greek COLLA, for GLAEWA or CLOA. The Celtic is GLOADH. The radicals are LIG, CLIG, and GLIG, all in the sense of lean, bend toward, incline after, follow, stick to, whether applied to animate or inanimate objects. SEQUAX is a translation of GLUTINOSUS. CLING, applied to wood, is not from CLIGING, following, but from CLIG, lay, strike down, sink ; a CLUNG dog is, in Scottish, one whose belly is like a greyhound's, not very prominent.

Note 2 U. p. 53.

The Visigothic is the true example for all the Teutonic dialects. The six pronouns A, IS, ITH, AM, EITH, ANDA, appear distinctly in its verbs ; but the Anglo-Saxon and German have corrupted all the plural terminations into ON and EN, a gross perversion occasioned by the resemblance of AM and AND. The Latin shows the pronouns very exactly, but the Sanscrit excels all the dialects in that respect. The Greek and Latin, which are distant varieties of the same dialect, once declined the verb in this manner :

Leg-ami, legesi, legeti ; leg-amasa, leg-athatha, leg-andi.

The MI, in the first person, was dropped by the Greek and Teutonic, but not by the Sanscrit and

Celtic tribes: The broad *Λ* in Greek was changed into *ο*, not very long in sound, but of the long order of vowels. The second person in *ESI* became *is* in Latin, or as *i* preceded by *Λ*; but in Greek it was contracted into *ΞS*, and then into *ΞIS*. I believe *ΞΞI* existed in that dialect down to Homer's age. The *TI* or *THI* of the third person is still preserved in the Latin *IT*. The Greeks corrupted it into *EI*, in this manner *LEGETI*, *LEGEET*, *LEGEZ*, *LEGEI*. The plural made by *WANSA*, or rather *AGAMANSA*, *we*, experienced many changes; for it is a common law of all languages to elide *N* before a consonant. Some tribes, especially the Greeks, Cymri, and Indians, contracted a dislike to *s*, and excluded it, or changed it into *H*, on every favourable occasion. We therefore have *LEGOMEN* in Greek for *LEGAMANSA* or *LEGOMANS*, and *LEGIMUS* in Latin for *LEGUMOS*, *LEGUMONS* or *LEGAMANSA*. The Sanscrit gives, according to its idiom of changing *s* into *H*, *LAGAMAH* for *LAGAMAS*, which once stood for *LAGAMANS*. The plural of the second person, made originally by *THWA-THWA* or *THATHA*, was soon contracted into *ATHA*, by a general law of enunciation. The remains of *THATHA* or *ATHATH* are preserved in the Latin *ITIS*, used for *ITITH*; but the *TH* or *s* is lost in the Greek *ETE* and Teutonic *EITH*. The third person plural, in *ANDA* or *ANDI*, has suffered from the practice of excluding *N* before consonants. In Greek, the elision of *N* in such

words as LEGONTI, TUPTONTI, and others, was not universally adopted in the age of Homer ; but some dialects had begun to admit LEGOUSI, &c. as a contracted form of the third person plural. The Persic, Sanscrit, Cymraig, and Teutonic, resisted this contraction, which has, however, crept into the Celtic and Slavic.

The Cymraig, or ancient British, the Celtic, and Persic, make no use of the verb LAG, in their present state. All of them have many verbs and nouns, derived from that radical. Indeed, every native word in them, which begins with L, is of that description ; but the philologist must observe, that the oldest written dialects often want many terms, which were in ordinary use before the introduction of writing ; that the Visigothic itself employs certain words, which we know to be scarcely so pure as those of the same sense, found in modern Teutonic ; and that, instead of the penury of words, which is said to distress rude nations, every Celtic or German tribe had a greater range of choice in diction than the orators of Greece and Rome. This may appear incredible, but it is not the less true. While one tribe called food, or eating, MAT, from MAG, eat ; another might call the same thing AETA, or AETING, from AGT, eat ; another might call it FOD, from FAG, eat ; another might call it BRYT, from BRAEC, chew, eat ; another THIGD, from THICG, take meat.

It was in the power of a single tribe to use these five terms, for they are all pure Teutonic ; but some of them were more common in every tribe than others. The less usual, however ancient, were at last discarded, and became altogether unknown.

A perpetual distinction must be made between a language fertile in words, that express common objects and ideas ; and one fertile in words descriptive of science, and the qualities of civilized society. No barbarous tribe has many words of the latter kind, though it frequently abounds in the former.

I have chosen the verb *CAR*, love, to exemplify the Cymraig ; and *BIER*, or *BER*, to illustrate the Celtic, and Persian, pronouns. *CAR* is the Latin, Celtic, and Greek form of *HAR*, or *HWEAR*, pressing, squeezing, weighing down ; nor must the philologist be surprised to learn that this word signifies dear, as it does in Latin ; and loving, or friendly, as in British and Irish ; for almost all the Teutonic words which denote anxious love, or high consideration, are from similar verbs. *DEAR* is from *DER*, hurt, grieve, vex. The Visigothic *SWERS*, valuable, and *SWERAN*, to value, honour, reverence, are from *SWER*, heavy. *SWER* is the direct origin of *SWERG*, *SORG* ; in English, sorrow, care, and literally heaviness, pressure, soreness, weight. Lye has *BESORH*, *CHARUS* ; and *BESORGE*, *SOLICITUS*, *CARUS* ; *BESOR-*

GOST, POTISSIMUS, CHARISSIMUS. The verb BEIR, BAR, and BER, BEAR, is common to the Teutonic, Celtic, Persic, and Sanscrit.

The Cymraig, or Welsh, pronouns are MI, I ; NI, we ; TI, thou ; CHWI, you ; EFE, or EVE, he ; HWYNT, they ; HI, she, it ; HWI, they ; HWN, HON, HYN, qui, quæ, quod ; EIDDO, pronounce EITHO, *self*, in Greek, AUTOS. The Celtic, or Irish, are MI, I ; SINN, we ; THU, thou ; SIBH, you ; E, or SE, he ; and I, or SI, she ; plural IAD, or SIAD, SA and SAN are *self* ; so is this, and SIN is that. A is who, the relative, but co is who, the interrogative. These pronouns are very pure, for SINN, SIBH, SE and SI, SAN, or SIN, and so, are all from SWA, or SWAG, proper, possessive, self-same, we, you, he, she, same here, self-same, or this, self-same, or that. A is AG, same ; in Gothic, EI. The Welsh HWN, or HUN, is a corruption of SON, or SUN, self, according to a general practice, by which s of the other dialects is almost always changed into H.

Note 2 X. p. 54.

Some grammarians have endeavoured to display the fertility of the Greek, in expressing all the necessary modifications of time and circumstance. A formal attempt of that nature has been made by Mr Harris, in his *Hermes*, B. I. c. vii. which would have succeeded not in Greek only, but in every other language, to which he could have turned his at-

tion. By the good help of **MELLO**, **TUNCHANO**, and **ESOMAI**, he makes out a list of particular tenses, not expressly thought on, at the formation of the language. It is better to examine what simple tenses are really found in any dialect, than to enumerate auxiliary combinations, which are easily invented and irregularly used. His arrangement of the Greek verb might, I believe, be outdone by a similar one of the English, in which, I am going to strike; I am setting about striking; I have been thinking of striking; I happen to be striking; and such phrases, would afford a tolerable display of copious expression.

Note 2 Y. p. 54.

The effects of this emphasis are visible in the persons of the subjunctive in the Teutonic, Latin, Greek, Sanscrit, and Persic verbs. By dwelling on the last syllable, the voice protracted it; and there is every reason to believe, that the consignificative **AG**, make, was introduced into the penult at full length, though afterwards it vanished by coalescing with the vowels. Thus **LEGETI**, he says, became **LEGAGETI**, he may say, or **LEGOGETI**, he is going to say, he is desirous to say. It is certain that **LEGAT** is the same as the Greek **LEG**.

Note 2 Z. p. 55.

All verbs which express a fixed, immoveable, or

settled state, arise from verbs which signified the contrary. To sit, stand, fix, continue, are from SIG, to sink, come down, settle by falling, or by sensible action ; from STAG, to step, put down the foot with force ; whence STAEGER, a thing that is stepped, walked upon up or down, a stair ; from FAG, to join, or fasten by manual operation ; from the Latin CON, together, and TENEO, I hold ; because that which has the quality of holding with that which is before and after it, without division, is continual, whether matter, time, or place, be understood. Remain derives its principal sense from MANEO, a Latin verb, descended from MAGNA, or MANA, a derivative of MAG, press on, be actively durable. MANDEN, to remain, is a Persic verb, of which the rudiments may be detected in the oldest dialects. The process was MAG, press, stop, impede, delay, retain, keep ; whence MAG-RA, mar, stop, hinder, spoil by hindrance ; and MAGNA, stopped by withholding, kept continued. To MAGGLE is common Scotch for impede ; as he was maggled with or by his wet clothes, his feet were maggled by the deep snow, the mire and deep roads maggled him. An impediment in speech, by which the word is stopt, is in Scotch called manting. CONTINEO and TENEO are good translations of MANEO. DURUS, hard, is from the active verb DWAG, force, hurt. DUKH, in Sanscrit, is hard, forcible, harsh, repulsive ; and DURUS, in Latin, from DUG-RA-SA, is

he who is harsh, hard, repulsive. What is hard is durable; and endure is to perform the act of resisting decay.

.. I have given the above illustration of neuter verbs to show, that, by the original constitution of language, they are all active. I stand, I sit, I am, may be expressive of states, unconnected in ideas with action; but I stand, literally signified, in old times, IC STAGEND-A, I am setting my feet, not I remain in the state of having set them; IC SIG-TA, I perform the act of setting, or I sink down voluntarily and actively. IC AM, for IC SIGM, or SUM, denoted I move, I actively live in a place, a word analogous to IC BIG, I dwell, I cultivate, I stir, I be. Whoever analyses EXSISTO, VERSOR, INCEDO, and other recent words of the nature of substantive verbs, will need no aid from this train of examples.

I detected the true history of the middle and passive voices of the Greek verb, about six or seven years ago. In 1796, being then at the university, I felt unsatisfied with the distinction commonly made between the present and imperfect middle, and the present and imperfect passive of that verb. It occurred to me, that if the same word have two or more different senses; there must be something in its composition equally adapted to all these significations. I was told that LEGOMAI signified I speak to or for myself, I speak for my part, &c. and likewise I am said. It seemed probable that one

natural sense produced these apparently opposite meanings. This opinion remained in my mind till 1805, when an examination of the Greek and Visigothic verbs confirmed it. The similarity of these dialects, in other respects, supported the conclusion that AI in the one, and A in the other, placed after the personal pronouns, gave both the reciprocal and passive sense. The pronouns are quite visible in such compounds as LEGOM-AI, LEGES-AI, LEGET-AI, and LEGONT-AI. All doubt was perfectly removed by afterwards observing that the Slavic passive is made by joining *sia*, self, to the persons of the active tenses.

Note 3 A. p. 56.

The French call this the reciprocal form of the verb. The Greek and Latin grammarians have employed the epithet of middle and deponent, as they imagined that this voice held a middle sense between active and passive. The Indians call it ATMANE-PADI, which is translated by Dr Wilkins the proper voice, as it expresses an action done to ourselves. The active voice is called in India PARASMAI-PADI, the common voice. ATMANA is breath, soul, *self*. PARASMA is *another* person.

Note 3 B. p. 56.

The Visigothic passive was not understood by Junius, Hickes, or by any of the later Teutonic

scholars, till it was explained by Thre, in his commentaries on Knittel's fragment of the Visigothic version of Paul's Epistles. The passive of the verb **SOKYAN**, to seek, stands as below :

Fi Tem. Ik sokyeda, thu sokyana, is sokyeda : Weia, yna, eis sokyanda.

I am sought, thou art sought, he is sought : We, ye, they are sought :

Seli. Ik sokyaidau, thu sokyaina, is sokyaidau : Weia, yna, eis sokyaindau.

I may be sought, &c.

We, you, they may be sought,

Observe that **x**, in Visigothic, represents a modification of **g** ; the same as that found in **GIELDED**, **GEPOINTED**, and **GARN**, in Old English. The sound was once hard **g**, then **gh**, or **h** ; and at last **x**, or **i** ; as in **YIELDED**, **YPOINTED**, and **YARN**, which last is the articulation in the Silver Book. **ai** must be sounded **e** or **æ**, as in **æra** ; or open, as in **fæd** and **bæd**. **au** is always like omicron in Greek, or like omega, not protracted nor circumflexed. The manifest corruption in the first person singular, and in the first and second plurals, is exposed by the authority of **socyaz-a**, thou seekest *self* ; and **sokyaiz-a**, thou mayest seek *self*. The latter Teutonic dialects have corrupted even the plural of the active voice, which is entire and regular in Visigothic.

Note S C. p. 57.

An account of the introduction of **n** into the Latin verb may be found in the Second Part of this work.

Note 3 D. p. 59.

Among the many primitive nouns, that have risen from the redoubled and contracted verb, may be mentioned ogs, shaking, terror, awe ; BOGA, a bend, an art, a bunch or bowed lump, a log of wood, a shoot of a tree, a tree, an arch, a vault, a bow to bend and shoot with, &c. ; whence BOGEL, a bent gut, a bowel ; BOGELIG, or BOLG, a thing bending out, a belly, a vessel, a budget ; BOGSOM, the bent place, the bosom ; BOGST, to swell out, to swell in speech, boast ; though this word may be from BOG, drive, threaten ; DOG, a drive or stab, also an impulse, which is not used except in DODGE, drive back and forward ; DOT, for DOGT, make small points, and the Scottish *dunch*, hit like a ram with the head ; DWING and DING, drive, which are better referred to DWAG. Tog, a pull, a shaking, working, producing, making, which are some of the many senses of TWAG, is very common. In German it is written ZOG or TSOG. The radical is written TIUH, TEOH, TOH, TOG, and indeed in a variety of ways. In Greek, TAO, I take, reach, pull, stretch, has been superseded by TILLO, TEINO, TEUCHO, TECO, TELLO, I pull, I stretch, I make, I breed, I move round, and by other derivatives. Gog, whirled, rolled ; and cwog, rounded, are found in Teutonic, Celtic, and Greek, not to mention other dialects. GOGGLE, GOGGULOS, and GOG, mean rolling, moveable, round. All names of *round* come

from such verbs as GAG, move, rolled; CWAG, roll; STRAG, move violently; RAG, or TRAG, turn; whence TREND, a wooden wheel; ROTUND, rotundus, round; STRONGULOS, round; to which may be added SWIND, to roll; whence SPHONDUL, a whirl; VERT, turn; whence VERTEBRA, a turned bone; and SWAG-RA or SWARA, whence SWAIRA and SPHAIRA, a rounded object. HOG produced HOTCH, to shake, as in Burns' Works, Tale of Tam o' Shanter: (In the days of James I. it was written HOCK.)

Even Satan glowr'd, and fdg'd fu' fain,
And hotch'd and blew wi' might and main.

Also HUSTLE, to shake hastily. In the sense of lifted or raised it has many descendants. LOGA has produced LOCUS, a lay, a place where a thing has been *laid*: LOGA, a blaze; LOGA, a hollow, a lying place; which are literally lighted, and laid or lowered; are from the same source. MOGA, force, violence, strength, pith, marrow, fat, is found in several dialects. NOGA means the joint, the bend, the knee, (the diminutive is CNUCEL, knuckle, a little joint,) also a heap, a gathered mount. ROGA means breach, cliff, split, rock, rift, and race, stream, rush, efflux, &c. SWOG is motion, toilsome motion, sweating, and force, vehemence, strength; also a sound, or literally a strong violent noise ex-

cited by motion, as the noise of waves, wind, leaves, bells, whistling obscurely, &c. Many fine examples of this occur in Visigothic, Anglo-Saxon, and Old English, such as **LEAFES SWEG**, the sound of a leaf. **WOLCNA SWEG**, the sound of the clouds. **SWEGAS WAETERA**, the sounds of waters. **THU WUDU-BEAMAS SWEGDON**, the trees of the wood sounded. **EGOR-STREAMAS SWEARTE SWOGAN**, the black water-streams sounded. **NEDRAN SWEG**, the hiss ofadders. Remark, that **SWEG**, in these examples, is for **GESWEG**, from **SWEG**, sound; not a substitute for **SWOG**, though **SWOG** occurs occasionally. **SWE-GAS** means organs. **SWEG** is both musical sound and harmony; **SWEGAN** is to play; **SWEGEL**, in Dutch, is a flute, and **SWIGLYANS** is musicians on the flute or pipe in Visigothic.

In Old English and Scotch this word was written **SWOUCH**, **SWOW**, **SOUGH**, and **SUGH**. The wind **SOUCHS**, that is whistles. Piping winds are, in Scotch, **souchan win's**. To go over a tune or air with the breath is, in Scotch, to **souf** a tune, from **SWOF**, (**SWEGBA**,) originally in use in the sense of sound gently or diminutively. **SIGH**, to make a sound with the breath, as in grief, and **SWEGNYAN**, to make a similar sound for joy, to exult, are both from **SWEG**. In Milton's age, **SWING** signified to sound like a bell, or like the noise of floods.

On some wide watered shore,
Swinging slow with sullen roar.
Il Penseroso.

Ther the space of dayes thre,
He heard the sweghyng (al. swowyng) of the fode ;
At the last he seid, " Wo is me,
Almost I dye for fawte of foode."

JAMIESON'S *Popular Ballads*, Vol. II. p. 19.

Note 3 E. p. 59.

Rule, or General Law of the European Dialects.—" Preterite participles, however formed, have, since the introduction of compound words, been used in all the dialects, to express not only an act *done*, but the act itself, the performance of the act, the effect produced by the act, and, sometimes in a loose manner, the time and place of action." Hence STATUS, from sto, stand, means stood, or put into the condition of standing. But it likewise signifies standing, considered as a noun ; the making to stand, the consequence of standing, the time and place of standing. Some of these senses are indirect, but they are all occasionally found. AGT, BAGT, DAGT, GAGT, LAGT, MAGT, NAGT, RAGT, SWAGT, and SAGT, as well as many other preterites of a more derivative order, all existed in the early part of the second stage of language, in various senses, according to the variety admitted by the radicals. AGT literally signified moved, shaken, walked, moved on, gone ; increas-

ed, grown, produced, enlarged ; swelled, blown, aired, winded, dried, evaporated ; moved by fire, burnt, consumed ; forced, bent, hooked ; agitated, excited, stung, pained, tormented ; and, if used of the effects of acrid or acid substances, soured, bittered, made pungent. In the sense of AG, move, wield, catch, AGT was seized, held, taken, esteemed, thought. In the sense of turn, revolve, it meant turned, &c. Now, by the law above observed, it follows, that AGD, AGT ; AD, AT ; or ADH, and ATH ; which are varieties of AGDA, may signify motion, walking, increasing, growing, generating, enlarging, blowing, ventilating, evaporating, burning, destruction, bending, distorting, awaking, irritating, rousing, paining, stinging, souring, vexing, acting, ruling, making, driving, holding, possessing, thinking, esteeming, judging, turning, &c. I believe that such nouns, in these various senses, were found in all the European dialects in their rude state. Many of these words are preserved to this day in Teutonic, Celtic, Greek, Latin, and Sanscrit. We have in Teutonic AGD or AD, an increased or accumulated heap, AT for AGT, touching or touched, joined, *at* : AET for AGT, consumed, agitated, chewed, *eat* : AET, from AGT, grown, produced ; or AGT, pointed, sharp, *oat*, a kind of grain. Observe, the growing field was called HAGATH or HAETH, from HAG, grow ; and GROWEND, ground ; but the cultivated field was called AGER, the pro-

ducer, the grower, from AG. UTH, an oath, is supposed to be from AG, speak, analogous to JURO. Though the form of the word be certain, the sense is obscure. It may even be EATEN, from AT, eat ; for the barbarous nations made their *oath-takers* swallow a certain substance, which was to make them rot, if they were guilty of perjury. KHORDEN SUROND, to eat an oath, is a common Persic phrase at this day. In Greek, AETOS, an eagle, is from AGTS, a flier, one who uses AGLAS, wings, fliers. ATHER, an ear, is from AGTHER, what is sharpened. The Saxon is ICKER, a sharp or awny grain. AIDOS, shame, is from AGD, fear, *awe*, shaking, from AG, shake. AITHO, I burn, is for AGTHO. AG, AGANT, ignis, ADH, &c. signify fire, from AG, shine, burn. ATALOS, tender, is from AGT, pliable, flexible, soft. ATE, vexation, pain, hurt of body and mind, is directly from AG, vex, agitate, toss, sting, pain, irritate. ATAR, but, is from AGT or AGD, added, and ARA. ATMOS, a vapour, is for AHTMOS, what is blown, from AG or AH, blow. ATTA, a parent, is from AGT-A, he who makes *production*, from AG. In analysing Greek, the philologist must beware of the error of deriving HADEO, I please ; AEIDO, I sing ; ADO, I satiate ; and several others, from AGD. These were originally SWADEO, GYDDO, and SADO, &c. AGO, I act or drive, and its derivatives AGON, a struggle, AETHLOS, a wrestle or contest, are directly from AG.

In Celtic we find many monuments of AGD, such as AD, water, from AGD, what is moved or runs ; ADHNA, heat, fire, kindling fire, from AG, burn ; ATH and AD, gone to, repeated, done again ; AET, for AGD, moved, merry, lively ; ADH, EAD, AITHNE, from AGD, perception, taking, knowledge ; AITH, for AGTH, acute, sharp ; AITE, for AGTA, a dwelling, living, inhabiting, hence a place ; AITHEACH, a son, viz. what grows, from AG, produce, breed, grow ; also an overgrown person, a big tall clown, a giant. The Teutonic name of a giant is ETUN or ETON, in Icelandic IOTUNN ; all from ECED or AGED, grown, enlarged, tall. AITH, a height, is from AGTH, increased, raised ; AITHNE, store, literally what is heaped, hoarded. AITHID, a serpent, from AGTH, stung, bit. The Teutonic is AEDDER, a stinger, and poison is AETTAR, from AGT, bitten, stung ; also what has the quality of biting. AT, swelling, for AGT, blown, enlarged ; ATACH, fermenting, from AGT, swelled ; ATHA, a blast, from AGT, blow ; ATHACH, waves, from AGT, moved, analogous to WAEG and wave ; ATHA, a corner, from AGT, bent : the Latin ANGULA is from ANG, bending, hooked : ATHAL, a flesh-hook, from AGT, hooked ; AITH, a kiln, from AG, burn, roast, dry ; or from AGT, bent, arched ; ATHAR, the air, from AGD, blown ; ATHAIR, a father, (*vide* ATTA ;) UCHD or OCHD, a breast, from AGD or OGD, raised, a height ; OCHD, eight, from AGD or

AUKED, increased ; **OTHAR**, sick, wounded, from **AGD**, broken ; for our *ail* is a contraction of **ADL**, a derivative of **AGD**, wounded, broken, wearied, diseased, unsound. The words **SEOC**, broken ; **ADL**, broken, a breach ; **WAC**, weak, flexible, and not strong ; **AEGER**, distressed, from **AG** ; **MALUM**, from **MAGL**, soft, bruised, pliable of body or of mind ; **NOSOS**, a disease, from **HNESC**, soft, weak, a derivative of **HNAG** ; are all analogous in sense, and imply soft, broken, exhausted ; and the very opposite of **SWUND**, sound ; **HWAL**, whole ; **VALIDUS**, strong ; **TRIMM**, firm ; **FORTIS**, stout.

Following the analysis of **AGT**, given above, the philologist must apply investigation to the remainder of the series of radicals compounded with **DA**, **TA**, **THA** ; to **BAD**, **BAT**, **BATH** ; to **DAD**, **DATH**, **DAT** ; and so on throughout the list ; nor must he forget the secondary radicals, to which the European languages owe a profusion of derivative verbs, nouns, and adjectives. **BLAD**, **BRAD**, **CRAD**, **CLAD**, **SLAD**, **STAD**, **SPAD**, **DRAD**, **SPRAED**, **SMED**, **FLOD**, **THRAED**, **TRED**, and their relatives, are as important words in the several dialects as **RED**, **LID**, **BID**, **PAD**, **BITE**, **FIT**, **LOT**, **GET**, **SET**, **MEET**, **LET**, and other legitimate descendants of **RAG**, **LAG**, **BAG**, **PAG**, **BIG**, **FAG**, **LAG**, **GAG**, **SAG**, and **MAG**.

In making such inquiries, while the rule, as to the use of **DA** and its varieties, must be tenaciously remembered ; the philologist must previously take

an accurate view of the words, evidently related to any individual term, first in the dialect to which it belongs, and afterwards in others that are ancient and original. If he forget this precaution, and trust to mechanical etymology, he will sometimes mistake derivative for simple terms, and apparent forms for essential differences. He will join the practitioners of ancient and modern times, who trace every thing to some cause, without troubling themselves about the intermediate steps, or indeed about any thing, except a slight degree of resemblance.

Specimens of common English Verbs, Adjectives, and Substantives, &c. derived from Participles in DA, TA, THA, done.

Bad, BAG-DA, flexible, distorted, weak; dead, DWEGED, crushed, bruised, stunned; lead, LEACD, livid, made bleak, or perhaps LAEGED, melted; mead, MAGED, cut or mown; mead, a liquor, from MAGED, liquified; knead, CNAEGED, bruised, beat; red, RAECED, glittering, raying, sparkling, glowing; bread, BRAEGED, what is roasted; dread, DRAEGED, terrified, affected with fear; thread, THRAEGED, thrown, twisted; spread, SPRAEGED, extended; gad, GAGD, sharpened, pointed; also to ramble, from GAGD, gone, a going, making to go;

lad, LAGD, born, produced, name of any child ;
mad, MAGED, moved ; wod, WOGED, moved ; glad,
GLAGED, or GLIGED, made nimble in gestures ;
load, HLAGED, laid on ; road, RAGED, run, walk-
ed ; broad, BRAECED, extended ; toad, TAGD, a
long-toed beast, PADA or PAGDA, paw-footed, claw-
ed, either a toad or frog ; sad, SWAGED, made
heavy, solid, dull ; wad, WAGD, rolled, wrapped ;
bed, BEOGD, a thing bent, spread ; beard, BEARED,
what is carried, worn ; deed, DWAGED, and DAGED,
wrought, done ; feed, FAGED, served with eating,
from FAG, eat ; heed, HYGD, laboured on bodily or
mentally, cured ; gleed, GLIGD, lighted, inflam-
ed, coal ; blood, BLOGD, BLOD, liquified, liquor,
what runs or *flows* ; meed, MAGD, increased, be-
nefited, rewarded ; need, NEGED, forced, driven,
compelled ; reed, RAGED, grown, sprung, or sharp-
ened, pointed ; breed, BRAECED, reached forth,
produced ; speed, SPAGD, drawn, hurried on, mov-
ed swiftly ; seed, SAEGED, and SAEWED, *cast*, scat-
tered, sown ; weed, WECD, grown, any plant ;
shed, SCEACED, or SCEAGED, cast, shaken over,
thrown over hastily, as clothes, cover of any kind ;
sled, SLAEGED, slid, slipt along ; shred, SCRAE-
GED, rent, torn, cut ; aid, EACED, increased,
helped ; maid, MAEGED, is produced, any young
person, from MAG, produced ; braid, BRAECED,
spread ; kid, CIGD, bred, any thing bred or born ;
lid, HLIGD, laid on, covered ; bald, BAGELED,

peeled, bared ; field, FAGELED, joined, plained, extended ; shield, SCEAGELED, covered ; child, CWIGELED, born ; mild, MIGELED, softened ; yield, GIBELED, given ; wild, WIGELED, grown as forests ; old, EACELED, grown, grown in days, increased ; hence ELD, age ; young is GE-EACING, growing ; fold, FAGELED, rolled ; hold, HAGELED, seized ; mould, MOGELDA, crumbled, earth ; MACELDA or MACELA, the make or mould ; MAGELDA, moistened, wet, musty.

Bath, BAGED, wet, washed ; eath, easy ; EACED, continued, ready ; death, DWAGED, analogous to CWEALED, killed ; MAGERED, mortuus ; SWEGELED, oppressed ; HNAECED, necatus, bruised ; breath, BRAECED, sent out, emitted vapour ; lath, LAGED, what is laid on, or cloven ; wreath, WREAGED, enfolded, cast about ; loath, LAGED, hurtful, injurious, laid against. (*Vide Lye, in voce.*) Cloth, CLOGED, laid, spread on ; wrath, WRAGED, moved, distorted with rage ; breadth and width, for BREADED and WIDED. The BREADED of the ground is what space it is broad. Length, strength, health, wealth, stealth, birth, worth, sloth, moth, broth, mirth, forth, earth, troth, both, and smooth ; with almost all similar to them in TH, were LANGED, STRANGED, made strong ; HALEL, wholed ; WEALED, the state of weal ; STEALED, the act of stealing ; BERED, the act of bearing ; WAIERED, the state or act of WAER, be strong, useful, valuable, equal to

VALEO and **VALOR** in Latin ; **SLAEGED**, slowed, long-drawn, fixed ; **MAGED**, having the condition of **MAE** or **MIG**, a worm or fly ; whence **MICGA**, a midge, and in Latin, and several other dialects, **MUOSCA**, a fly, or **MUGGA**, by contraction **MUIA**. Our word **waggot**, a little worm, is well known. Broth is **BROWED**, from **BRAEG**, boil, melt, express juice. Mirth, **MIREED**, from **MIB**, agile, petulant, jumping, wanton. (See **MAGL** and **GEMAGL** in Lye, and **MAG** and **MIRE** in Shaw's Gaelic Dictionary.) Forth is **FORED**, put in the state of fore. Earth, **AERED**, what is growed, or at length **AECREED**. Troth, **TROWED**, trusted, from **TRAG-WA**, press on, tread on, **lean on**, depend on its solidity. Both, **BAGOP**, bowed, bent, doubled, paired. All ordinals in **TH** are from **DA**, as **THRI-ED**, **FEOWERED**, **FIFED**, **SIXED**, **SIBUNED**, **AHTED**, **NIGONED**, **TIGONED**, &c. now third, fourth, fifth, sixth, seventh, eighth, ninth, tenth. The Latin *tertius*, *quartus*, *quinctus*, *sextus*, &c. ; and the Greek *tritos*, *tetartos*, *pemp-tos*, *hectos*, are the very same ; only *os* or *us* shows additionally the masculine gender.

Preterite participles in **DA** and **THA** soon degenerated into **TA** and **T**. Examples are—at, **AGT**, touched, moved ; bat, **BAGD**, beaten, a blow, a stick to strike ; eat, from **AGD**, agitated, ground, consumed ; heat, **IWEAGED**, moved, agitated, fermented ; cheat, **CEWAGED** or **GAWAGED**, played with, mocked, made a sport of ; bleat, **BLAGT**, cried, roared ;

meat, MAGT, chewed, eaten ; neat, NAGD or NAGT, driven, drove ; great, GERACED, extended, ample ; threat, THREAGED, straitened, pressed, born heavily on ; treat, TRAHT, move, work on, labour on with hands or words, debate, negotiate, discourse ; seat, SÆGET or SIGED, set, settled, sunk down, fixed ; teat, DAGD or TIGT, drawn, sucked, from DWAG, draw, whence DUG ; sweat, SWEGED, wrought, toiled, melted ; fat, FAGED, fed ; hat, HEAFDED, by contraction HATTE, literally headed ; a hood is also HAEFDED or HAUFDED ; what is, HWAG-TA, self-ed, samed ; gnat, GNAGED, gnawed, bitten ; flat and plat, FLAGED and PLAGED, laid or broadened out ; boat, BAGTA, driven ; let, LAGTA, let go, dismissed, put away ; but, LAGTA, laid out, increased, protracted, prolonged, marred, delayed ; net, NÆGET, catched, taken ; fret, FRE-SED, gnawn, eaten ; also roasted, fried ; set, SIGET, seated, ranked in proper place, fitted, by setting objects in an arranged state ; wet, from WEGT, rain, moisture, water, moved as water ; the name water itself is WAGTERA, having the property of WAGT, motion or running.

In some cases the loss of GA or GE, which was prefixed to an infinite number of participial words in the Old Teutonic, leaves the noun obscure. The verb in the last example was WET, apply or use WAT, or water. The participle was GE-WET-ED or

GEWETT, which, by degrees, was confounded with WET, its original. See Lye's Large List of Words under GA and GE.

The words haft, theft, cleft, thrift, sift, waft, draught, graft; from HAF, held; THEOF, thief; CLIF, cleave; THRIF, thrive; SEOF, shake; WAF, move; DRAG, draw; are very obvious as to derivation. Craft, CRAFTED, empowered, strengthened; shaft, SCEAFED, what is cut or polished into a point; lift, LIFED, raised, taken up; soft, SWOFED, bruised, mollified by agitation; sot, from SWOGT, a soft-tempered man, a fool; straight, STRAECED, streekit, extended.

Note 3 F. p. 61.

In most dialects of the general language, particularly in the oldest and most original; the present participles are formed in ND or NG, or their varieties. When I say that GA was used instead of DA in some dialects, I mean that GA was preferred to DA, though the use of both was admitted.

The reader must observe, that NA-DA and NA-GA are compounds, and, consequently, that they had each two significations. The compound state has existed so long, that the senses are thoroughly coalesced. NA, work, and DA, act, both signify performance; only DWAG is to work by one kind of action, and NAG, by another. Joined, they signify

action going on, the very heat and vigour of performing. NA and GA have the same sense, except that GA means going, while DA signifies doing.

In Greek, Latin, Visigothic, and Sanscrit, the consignificatives of gender are preserved almost whole, and are found at the close of all nouns and adjectives ; but in Alamannic, Anglo-Saxon, Icelandic, Celtic, Slavic, and Cymraig ; they are in many words decayed or lost. This is particularly the case in nouns. In adjectives they are generally better preserved, because they distinguish the gender of these epithetical words. In modern Swedish, Danish, German, Dutch, English, &c. the consignificatives of gender are exceedingly decayed ; in English they are in a manner lost altogether ; and in the other dialects, though they are entire in some instances, they have disappeared in others.

In Greek, the consignificatives of the masculine gender are s, AS, ES ; and particularly os, which is the most common sign of the masculine in adjectives. The terminations ON, EN, and similar varieties of N, are often masculine, and the long vowel always indicates contraction. So TUPTON, for TUPTONT-A, or TUPTONTS ; CUON, for CUON-A ; SEPEDON, rottenness, for SEPEDON-A, or SEPEDONGA. Such terminations are often of both genders. ER, OR, and other varieties of RA, are also common masculine terminations. Like the terminations in N, they are contractions ; for the oldest form of nouns in ER was

ERA. Thus **SAEDER-A**, or **SAEDERE**, a sower ; **BAECKER-A**, or **BAECERE**, a baker ; **MACER-A**, or **MACERE**, a maker. When the noun was neuter, the bare consignificative, supported by a short vowel, showed that the word had no gender. So in Teutonic or Visigothic, **BEIDANDS**, he bidding or waiting ; **BEIDAND-EI**, she bidding ; **BEIDAND**, bidding. In Greek, **FEIDON**, for **FEIDONTS**, or **FEIDONT-A**, stopping, sticking, sparing ; **FEIDOUSA**, for **FEIDONT-A**, she sparing ; **FEIDONT**, sparing : **MELITOKIS**, for **MELITOWENTS**, he who is possessing honey ; **MELITOESSA**, for **MELITOWENT-A**, she who is sweet ; **MELITON**, for **MELITONENT**, or **MELITOWENT**, honied : **SOPRON**, for **SOPRONA**, or **SOPRONA**, he, or she, who is sound minded, sober ; **SOPRON**, sober ; gender not included : **MEGALETOR**, he, or she, that is large in heart ; **MEGALETOR**, neuter, great-hearted. These observations extend to all nouns and adjectives in the Greek language.

The Greek feminine consignificatives **A**, **O**, and all varieties of **RA**, and **SA**, and **NA**, used as feminine, must be divided from the word, as not being properly a part of it. Neuters in **I**, **U**, **T**, **NT**, **N**, **ES**, **R**, after a short vowel, end in a part of the word. Neuters in **ON**, or in **S**, **R**, and **N**, after long vowels, are to be considered as masculines or feminines, which, in course of time, have become neuter ; the termination in **ON** excepted, which is from **NA**. The neuter was in early times made emphatic by adding

NA or DA, commonly written TA ; so in Greek HO-LOS, HOL-E, HOL-ON, he whole, she whole ; WHOL-EN, like our given, driven, striven, made whole. The Visigothic has ALL-S, ALL-A, ALLATA, he all, she all ; ALLED, in the neuter, like our loved, or taught. Observe that the above observations on the genders of Greek nouns apply to the true nominatives only. I do not consider A to be a termination of any Greek neuter word. The true nominatives of DOGMA, MELITOEN, PAN ; and of such kinds of words ; are DOGMAT, MELITOENT, PANT.

Latin nouns follow the laws of Greek nouns in what regards gender. BONUS-A-UM was once written BON-OS-A-OM. Sanscrit nouns observe the same general course. Adjectives end in AH, A, and AM, pronounced UH, A, UM : present participles terminate in AN, ANTI, AT for ANT : feminine nouns often end in I long, as in Visigothic. In short, all the ancient dialects agree in the consignificatives, which mark genders ; and that diversity which appears in modern languages, and which renders the subject intricate and obscure ; is owing chiefly to corruption. The Visigothic adjective ended in s, A, ATA, as HALTS, HALTA, HALT, or HALTATA ; in Greek, CHOLOS, CHOLE, CHOLON ; and in English, halt, or lame ; ALLS, ALLA, ALL, or ALLATA, all, masculine, feminine, neuter. The Alamannic, or Tudesque, preferred ERE to s, and said ALLERE, or ALLER ; ALLA, or ALLE ; ALLATA, and by corrup-

tion, **ALLAZ**. The German, which descends from that dialect, has **ALLER, ALLE, ALLES**, which is the common form of German adjectives. The Anglo-Saxon used **A** instead of **s** in the masculine. As the masculine and feminine became similar on this account, they were soon confounded. In course of time the **A** was weakened into **E**, and finally dropt. So the three genders became alike, and the distinction ceased.

VIEW of the Oldest Forms of the INDICATIVE, SUBJUNCTIVE, and OPTATIVE MOODS, in the European Languages.*

The example **AG**, move, act, do.

Indicative Mood.

Singular.—**AG-ANI**, or **AG-AG**, and **AG-A**, or **AG-O**, I act : **AG-ASWI**, **AGASI**, **AGA-SWA-THWA**, **AGASTHA**, **AGIST**, thou actest ; **AGATHWA**, **AGITHA**, **AGITTA**, or **AGITI**, he acteth, or acts.

Dual.—**AGA-MATHA**, we two act ; **AGA-THWA**.

Plural.—**AGA-MANS**, or **AGA-MATH**, we act : **AGA-THWATHWANS**, **AGATHWATHA**, **AGATHATHA**, A-

* This and the following view, though properly belonging to Chapter IV. may be considered as a continuation of those views which are appended to Chapter III. See page 229 and subsequent pages.

GATHETE, AGITIS, you act : AGA-GEONDEN, AGEON-DE, AGONTI, AGUNT, they act.

Remark that reduplication of pronouns was used to add force to the expression. So AGE-THWA-EONDEN, OR AGE-TONDAN, AGETOSAN, let them act ; AGI-TO-TE, act you.

Subjunctive Mood.

This is a new verb raised on the other by help of AG, do, work. He who does, has possession of *may* and *can*. If *may* hold its original sense of MAEG, might, or power, I may act, must signify I have power to act in myself, without, or with permission ; and *can*, in the same manner, relates both to intrinsic and delegated power. AG-AG-IMI is I *do* act, with power of my own, or power granted to me by any person, object, or event, that can make an act possible or performable. The other persons are AG-AG-ITHI, AG-AG-ITHI.

This form of the verb is by itself purely indicative. AGAM, AGAS, AGAT, AGAMUS, AGATIS, AGANT, indicatively say, I have the power of acting, I may act, I can act, &c. ; but when the object is to state the power by itself, a verb, such as POSSUM, VALEO, or the like, is used. If the verb express a wish or order, this tense is properly used. AGAT, pronounced of a third person, in an emphatic way, *is* may he act, give him leave to act, let him act. AG-AG-IT describes the power in him, rising from himself, or granted to

him. This tense is often called the potential. It is conditional from position only.

Optative Mood.

Some dialects have a variety of the subjunctive, which, on account of a greater force laid on it than on the other; has assumed a fuller form than that possessed by a tense expressive of mere ability or power. This is the optative, which is also formed by AG, work, do,—but the emphasis of will, wish, and desire, has given a distinct shape. AG-AG-IMI is properly I *do* act, but if the mind fix an importance to the action, (or doing,) as an object of will or intention, of wish, or desire, of liberty of action granted by these internal, or by any external circumstances; then AGOIMI is the tense preferred to AG-E-O, I may act, or the Latin AGAM.

The optative is also *an indicative tense*, capable of being used by itself, as in the example of AGOIMI, I wish to act, I desire to act, I may act; or as a prayer, AGOIMI, may I act; AGOI, may he act.

The optative of preterite and past tenses, especially of those that express action past, with a view chiefly to declare the fact, is much employed, with conjunctions, to describe suppositional acts, that are stated to have taken place on certain conditions. ELEXA is I said; LEXAIMI (LEX-AG-IMI) is I *did* say, I did wish to have said, I felt the desire to have said. ELEXA refers to an act past and done.

LEXAIMI describes a desire that formerly existed, and includes the senses of I might have said, I could have said, I would have said. The words I have said express the past act, the proper meaning of the tense; the words I might, &c. (**IC MIHTE HABBAN SAGT**, or **ego potui** or **volui dixisse**,) relate to the power or desire, present at that time when the action passed by. Both the wish and the act are stated as past and gone. This optative tense serves as a conditional or subjunctive to assertions made in the indicative, particularly if they are made by a preterite or indefinitely preterite verb.

The principal optative tense in Latin is the imperfect subjunctive. An account of the formation of the Latin verb will be found in its proper place. It is sufficient to say, that the formula **LEGEREM**, **ES**, **ET**, **EMUS**, **ETIS**, **ENT**, is composed of **LEG**, read; **LEGER**, read, did read; and the term **EG**, or **AG**, absorbed in the long vowel. **LEGER-EMUS** is for **LEGER-EG-IMUS**. The tense is an imperfect, that is, one expressive of an act passed, without declaring that the act was complete. The signification is, I mayed, I willed, I had power, will, ability, to read. **LEGEREM** is I might read, I would read, I could read, I should read,—all acts expressed by the preterite tenses might, could, would, and should, derived from may, can, will, shall. When this tense is used, as it often is, in a present or future signification; it always receives that sense from a

conditional supposition. *IC WOLDE RÆRDAN*, I would read in common English, like *LEGEREM* in Latin, means I have a wish at present to read. In certain circumstances, my will must lead me to read. The preterite tense *wolde* clearly shows, that whatever may be the time of the act of reading, the act of willing is in past time. In *LEGEREM* the act is referred to indefinitely past time, as in the Greek aorists; and the syllable *zo* describes action, and, consequently, a power, a possibility, a volition, belonging to a preterite act. We may suppose any future act past and gone, and we may express it by preterite tenses; but they must be accompanied by words stating the condition.

The reason, why all these senses rise from one word, is the affinity among the ideas of power in ourselves, power granted to us, power depending on our will, and action dictated to us by circumstances of duty or necessity, which make us act. I should (*SCEOLDE*, owed, ought to) read, means either duty dictates to me the act of reading, or, some case being put, my mind would be led, or my temper constrained to read. The derivation of possibility from power, or ability of acting, is evident. *POTIS* is from *BAG*, have force, might, use force, work. *ABLINS* is still used as an adverb in Scotch, for possibly. It is a corruption of *ABALINGES*, in the state of *ABAL*, powerful; and, as a noun, power. This word imposed on Mr H. Tooke, who

assigned it as the origin of the compounded part of Latin verbals in *BILIS*. Burns, addressing the Arch-fiend, uses the words that follow :

O would ye take a thought and men',
Ye, aiblins, might, I dinna ken,
Still hae a stake ;
I'm wae to think upon yon den,
E'en for your sake.

The sense is, “ O, if you would meditate and repent, possibly you still might, though I am not certain as to it, have a chance for deliverance. I am sorry to think on yon dungeon, merely on your account.” The Puritans have greatly condemned this stanza.

VIEW of the Ancient Forms of the CASES of NOUNS.

Nominative.—*AHMA*, a breathing, an act of breathing, a spirit, from *AH*, breathe, and *MA*, make.

Genitive or Possessive.—*AHMA-NA-SA*, working as the breath, acting as a breath, relating to a breath, pertaining to a breath, of a breath. By contraction *AHMINS*.

Nominative Plural and Accusative Plural.—

AHMA-NA-SA, relating to a breath, belonging to a breath, said of a number viewed collectively; by contraction **AHMANS**—the nominative and accusative the same.

Dative Singular.—**AHMA-MA**, breath-making, breath-collecting or gathering, expressive of adding the sense of the noun,—to, at, with, for, by, in, on a breath. Every relation that is at or joined with the object, may be expressed by the dative. **AHMA-MA** is written in Gothic **AHMAMMA**, **AHMAM**, and **AHMIN**. The last form was used to prevent ambiguity, occasioned by corruption of other cases.

Dative Singular—**AHMA-BA**, breath-making, bringing, producing. This form is not found in Gothic, but is given as existing in the old dialects, Greek and Sanscrit.

Accusative Singular.—**AHMA-NA**, breath-working, working on the breath. This is the term of action exerted on the object. The sense is on, upon, at, after; but action is always understood. The dative is a still and fixed state of the object. The accusative is a state of the object under action. The genitive is a mere name of possession, or of relation of any kind. When the noun was plural, there was originally no term for the accusative plural. The nominative stood instead of it.

Genitive Plural.—**AHMA-N-IG** or **AHMA-N-AG**, having the quality of **AHMAN**, that is of **AHMAN-S**,

spirits,—of or belonging to spirits. The Gothic has AHMAN-E.

Dative Plural.—AHMAN-BA-SA, spirits-bringing or collecting, or AHMAN-MA, by contraction, AHMANAM and AHMAM. These cases are formed on AHMAN, the abbreviation of AHMANS, spirits.

When the gender is OS, or A feminine, it remains, and goes before the terms of case. The concurrence of vowels leads to considerable corruption. But when the gender is SA, or some letter that drops easily off, the regularity is preserved. So in DENTS or TUNTHS, a tooth, from DWAGANDS or THWAGANDS; he that bruises or grinds; nominative, TUNTHS; genitive and nominative plural, TUNTHANS or TUNTHINS; dative, TUNTHAMA, TUNTHIMA; TUNTHIM, TUNTHIN; accusative, TUNTHANA; genitive plural, TUNTHAN-IG or TUNTHANE; dative plural, TUNTHANMA or TUNTHAM. Latin, dents, dentis, denti or dente, dentem; dentes, dentium, dentibus, dentes; originally dent-s, dentins, dentima, dentin, dent-ena; plural, dentins, dentina, dentin-ba-sa, dentibos. Greek, odonts, odontos, odontis, odonta; plural, odontes, odonton, odontesi, odontas; originally donts, dontans in the genitive singular and nominative plural; dative, dontim, dontin, and donti; accusative, dontana; genitive plural, dontan-a; dative, dontan-ba-sa, dontabasa, dontabase, dontafese, dontessi. The accusative was dontans, now odontas. It is curious to remark the influ-

ence of euphony, on such words as *odontu*, and *onux*, a nail, (*NAGS* or *NAGEL*, from *HNAG*, indent, scratch, penetrate by force.)

Populus, a race or kindred, in Old Latin *poplos*; genitive, *poploe*; dative, *poploe*; accusative, *poplom*; nominative plural, *poploe* or *popli*; genitive, *poplosom*; dative, *popleis*; accusative, *poplos*; originally *poplo-ins* or *poploons*, in the genitive and nominative plural; dative, *poploim* or *poploin*; accusative, *poplo-na*; genitive plural, *poplo'one*; (*n* is inserted, to prevent the hiatus: The Old Latins lisped the *n* as if it had been *s*;) dative plural, *poplonbas*, *poblobas*, *poplois*, *poplis*.

Note 3 G. p. 64.

This chapter treats at full length of the different kinds of derivative verbs and nouns, so that the principles laid down, and partly exemplified, in the preceding part of the work; are established, and made practically useful under this division.

GENERAL DEDUCTIONS. I.—All words derived from the four participles, that is, from the redoubled participle, the participle in *D*, *T*, or *TH*; the participle in *AN*, *EN*, *ON*, &c. and the participle in *ANDA* or *ANGA*, and the varieties of these terminations; had, first, a participial sense; next, a sense of action done or a-doing; thirdly, a sense of be-

ing in the state of action done or a-doing ; fourthly, a sense of putting into that state. The first of these is that of a participle, the second that of a verbal noun, the third that of a substantive or adjective, the fourth that of a new verb.

Example.—In the old language, *drived*, or *DRIFED*, (for the verb itself was written *DRIF*, and the participle *DRIFED*,) first signified driven, that is, the act of drive done ; secondly, *DRIFED*, or *drift*, its contraction ; signified driving in general ; not a substantive, but a noun, expressive of the power of the verb, as a ship on drift or a-drift, a ship under the act of driving. He could not stand the drift of the snow, that is, the actual driving. The drift of nature forced him to relent, viz. the actual influence of nature. Thirdly, *drift* signified the thing driven, as the drift was lying, that is, the driven snow was lying on the ground ; a drift of cattle, a drove, whether a-driving or not ; a draught, from *DRAG*, draw, the name of a thing that has been drawn, or continues to be drawn, without regard to the act. Fourthly, *drift* became a verb, in the sense of make a drift, that is, drive. Observe how the derivative is fitted to supersede the primitive, being more special, and so more suitable for use.

The same holds with respect to the present participle. *BEG* signified bow, and *BEGEND* bowing, that is, bow a-doing. *BEGEND*, by contraction, became *bend*. *BEGEND* first signified bowing,

next the bowing, a verbal noun ; then the being in that state ; lastly, to put into that state, by doing the act. To bow a bow, to bow a tree, became to bend a bow, to bend a tree, which is literally to put under bowing. Derivatives in **AND**, **END**, **IND**, **OND** ; and in **ANG**, **ENG**, **ING**, **ONG** ; are more used in all dialects than their primitives. So stand for **STAGEND**, think for **THIGENOG**, hang for **HAGENOG**, land for **LAGEND** or **LEAGEND**, sink for **HIGENOG**, wend for **WAGEND**, lang for **LAGING** ; from **STAG**, dash down the foot ; **THIG**, take or indicate ; **HAG** or **HAH**, lift ; **LAG**, lie ; **SIG**, move down ; **WAG**, walk, move ; **LAG**, stretch away.

DEDUCTION II.—Every original word in **AG**, **BA**, **FA**, **PA**, **LA**, **MA**, **RA**, **SA**, or in any variety of these, or in any consignificative, not acting as a participial affix ; excepting always such of these, or of others, as express gender ; had, first, a signification, made up of those of the radical and consignificative united ; next, a signification, in which the sense of the radical prevailed, though partly modified by the consignificative ; lastly, a signification, in which the remembrance of the compound was lost, and the general sense restricted to a special meaning.

Examples.—**AG**, grow, breed ; **AG-MA**, in its first sense, breed-make ; in its second, **AMMA**, breeder ; in its third, **AMMA-A** or **AMMA**, a father, **AMM-I**, a mother : **AG-RA**, grow-work, the first

sense ; AGRA, growing, the second ; AGRA-SA, AGRS, and AGROS ; that growing, viz. a wild or cultivated field : AG-LA, grow-hold or grow-have ; second, ALA, grow, go on growing ; third, ALA, grow as men or cattle only.

Compounds of compounds follow the same course. So HWEAL, turn, from HWEOG-LA, makes HWEAL-MA, turn-make ; secondly, a turn over ; thirdly, turn as waves in the sea, or over shore. HWEALM-EL, in Scottish WHOMMEL, means whealm-make, an act of turning over, particularly turning over a dish. She whambelt or whommelt the tub, that is, overturned the washing-pail.—HWEOL-OC, turn-act, any thing turned, a turned shell, a wheel. HWEAL, in another sense, is blow, puff out ; from HWEOG-LA, blow-have, blow ; whence HWEOL-OC, HWEALC, blow-have, any thing blown, as a blister or swelling from a stroke ; whence WHELK, a pimple, the mark of a recent stripe, in Greek HELCOS, in Latin ulcus.

Diminutives are made by AC or AG, and LA, as WAL, turn ; WALC, a single turn, a little turn ; STEAL, a stiff stem ; STEALC, a little stem, stalk ; SCAG, agitate ; SCAC, agitate frequently, shake ; TAL, tell ; TALC, tell in little sentences ; PRIC, a sharp point ; PRIC-EL, a little point, a prickle ; WAD, a step ; WAD-LA, make little steps, waddle ; STICK, adhere, stop ; STICKLE, make frequent impediment. These senses of AG and LA are of a secondary kind.

101 Note S H. p. 65.

1 Words in T are sometimes preterite participles from verbs in D or T, as bended, bent; lended, lent; hited, hit; sometimes they come from corruption of D, as meant, brought, sought, wrought, salt, for SALED, belonging to the sea; dart, DARED, driven; milt, MILED, soft; shift, SCEAFED, moved, avoided, changed; tuft, TUFED, from TUF or THUF, a green bush; part, from PAR, separate, in Latin pars, for parts, divided; nut, for NUCED, rolled together; knot, for CNUCED, fixed, by being rolled closely or compacted; knitted. All nouns of this kind had, in the older dialects, marks of gender, that is, of active power; so SALS, in Greek HALS; ΝΥΧΑ, a nut; ΠΑΡΤΗ, a part; ΚΝΥΤΤΑ, a knot.

DEDUCTION III.—All modern English words ending in D, DE, TE, T, TH, derived from any dialect, ancient or modern, of the Celtic, Teutonic, Greek, Latin, Slavic, Persic, and Sanscrit, have their terminations from DA or ANDA, signs of the preterite and present participle; that is, they have been preterite or present participles, or they have been adjectives formed on the model of such participles. Consult Walker's Rhyming Dictionary, terminations above stated.

Examples of this rule, which comprehends a large portion of the language, are bad, BAGD, bowed, pliant, weak, useless; dread, DREAGED, agitated, fear; gad, GA-AC'D, sharpened, a sharp stick or

iron ; lad, LAG'D, produced, born, a youth ; mad, MAG'D, moved ; add, from AD, AGD, touched ; and D, a remainder of DARE, give. Words in ED are all participles or participial adjectives, as orbed, landed, minded, bearded, handed, aged.—Deed, DAED, DAGD, done ; cord, CYRED, twisted ; gleed, GLIGED, inflamed ; need, NEGED, forced ; pie'd, made like a pie or magpie, speckled ; sled, SLÆGED, drawn ; braid, BRAEGED or BRAECED, woven ; bud, BOGED, BOGD, sprung ; curd, CRUD, CROGD, run like milk ; mud, MOGD, wetted, dust ; ford, FARED or FOROD, passed, a passage ; third, THRID, THREE-ED ; ward, WARED, guarded, weared, also turned ; bard, BARED or BERED, cried or sung loudly, which, in the oldest Celtic, must have had some consignificative of personal agency, now dropped in Welsh and Irish. Words in ID, from the French or Latin, such as candid, gelid, rancid, solid, vapid, vivid, &c., are all adjectives, formed like aged, orbed, landed, viz. having land, an orb, age. Candid is whitened, having white ; gelid, colded or frosted, having cold ; rancid, rank-made, having a rank, strong, rotten taste ; solid, made firm, for *solus* is strong, sound, whole, in a lump ; and metaphorically, single, one. Many words in ARD are from the French, which anciently formed participial nouns, from derivatives in AR or ER, as standar, a stander ; standard, made a stander ; doter, a doting man ; dotard for DOTARED, a man in that state ; bay, BAY-AR, a bay horse ; bayard, BAYARED, one of that

colour; BAA, low, base; BASTER, he who is base; BASTARD, one in a base or low state, low born; WISER, he who informs about futurity; WISARD, one who is in the state of a prophet; MAZZARD, MASCHARD, what is in the state of a grinder or chewer, from MASCHER, a chewer, viz. the jaw. Words in AND, END, IND—band, BAGEND, binding; hus-band, HUB-BUGENDA, house-inhabiting; hand, HAGEND, seizing, or HANED, caught; demand, from DE, down, and MAND, MAGAND, putting, entrusting, ordering. DEMANDO was I entrust, enjoin, order, and afterwards ask by an order.—Brand, BRAGEND, a burning, fiery object; wand, WAGEND, a moving, flexible rod; grand, GRAGEND, extending; end, EACEND, the joining, the border, the march or limit; find, FAGEND, catching, feeling; tend, TAGEND, drawing, leaning; descend, from DE, down, off, and SCAND, SCAGEND, moving in any direction with an effort, clambering; rend, RAGEND, tearing; prebend, from PRAE, forth, and HABEND, holding, or going on to hold; sand, SAGEND, sinking or moving particles of stone, &c.; thousand, THUSAND, TAIHUNS-TAIHUNDS-TEHUND, TEN-TENS-TEN, from TEGUND, tying, knotting. Words in ADE, IDE, UDE—GAMBADE, a cast *made* by the leg, or thing made for it, from GAMBA, the leg, a derivative of GAG, go; brigade, from BRIGA, company, made into a company; brocade, braided, from BROC, embroider, braid;

arcade, arched, made an arch; fade, FAGD, weakened, diminished in strength or substance; shade, SCEAD, SCEAGED, covered; grillade, done with a grille or roasting iron; for in Teutonic GRAEC and BRAEC signify burn, broil, roast; being from RAC, agitate violently, as by fire. Gril is GREACED, broil BROCEL, and roast ROCST.—Elide, from E, out, and LAED, LAEGD, or LAGD, driven, struck, pressed; bastinade, done with a baston, a club, from BAGT, BUT, struck, an instrument of striking; bide, BIGD, settled, dwelt; slide, SLIGD, slipped; bride, BRAECED, espoused; camerade, CHAMBERED, friend; vaticide, from VATES, WAGTHS, a speaker of future events; and CID-A, a killer, from CWIGD, cut; ode, a song, from AEID or GAGD, played, sung: the verb AEID is in Teutonic GIDD. All words in TUDE are of this form; PLEN, full; PLEN-IT, for PLENID, filled; PLENIT-UDEN, made filled, viz. in the filled state. The consignificative DA, done, is thrice found in rectitude; REC, reach, stretch; RECT, straight; RECTIT, straighted; RECTITUDIN, STRAIGHTED-ED-EN; in English straightness, in Visigothic RAIHTREINS, for RAIHT-IG-EN-S, rightness.

Words in T—cheat, CEATT, CWTGT, or CWAGED, played, wagged, sported with; feat, FACT, done, a deed; flat, FLAGT, broaden'd; plat, PLAGT, a breadth; boat, BAGT, moved, steered; rat, RAGT, rushed, run with speed; erect, OUT-RECED, stretched out or up; meet, GEMACED, joined, match-

ed, proper; hatched, HÆCCED, hewed, a thing by which matter is hewed; buffet, BUFFED, beat, so of having been buffed; jet, JACED, cast, spouted; market, from MERC, trade, the traded place; varlet, a little man, a boy, from VAR, a man. Let is a compound of LA and ED, which makes diminutives, as dribblet, circlet, bandelet, bullet, a little ball; batlet, a little bat. The Latin, Greek, and Teutonic made diminutives by LA, as BATELA, a little bat; WAERILA, a little man; CIRCULUS, a little ring, FILIOLA, a little daughter; but the darker ages added ED or ET, and formed BATELETTE, VARELET, CIRCULET, FILIOLETTE, FILLETTE.

Words in ANT, ENT, INT, ONT, UNT, are all formed on the present participle, as secant, cutting; mendicant, begging; significant, signifying; infant, not speaking; verdant, greening, that is in actual verdure; miscreant, unbelieving; arrogant, asking or demanding to himself; valiant, having actual and present strength; gallant, having present gaiety, or courtesy; vigilant, having present watchfulness; abundant, having overflow or abundance; tenant, a holding ground; grant, GRAECEND, reaching, giving; rant, RAGAND, roaring, making noise by action or words; cadent, falling; tangent, touching; scent, from SENTIO, which is from SAGENT, or SEGENT, seize, catch, with any power of the body or mind. SAPIO, from SAG-PA, catch with the taste, is from the same radi-

cal. Sapien^t is judging, discerning; SAPIENTS is literally judging-he, for SA is he, or she, or it, if the object be viewed as an active. SAGUS, in old Latin, was a man perceiving the future, and SAG-AC-S is he possessed of discernment of any kind.

Lochiel ! Lochiel, my sight I may seal,
But man cannot cover what God will reveal.
'Tis the sunset of life gives me mystical lore,
And coming events cast their shadows before.

Words in LENT are, in many instances, affected in their signification by the power of two consignificatives, viz. by LA, hold, and NT, the sign of the present participle: so luculent, which is not the same as lucent, for this reason: LUC, shine, makes lucend, or lucent, shining: the lucent fields signify the shining fields, the fields actually emitting light, or existing under light; and lucid fields signify fields put in or under light, and remaining in that *state*; but the introduction of LA changes the sense, and luculus, which may have been used in old Latin, signifies he light-holding, or having of light; that is, either bright, not absolutely light or clear, but clearish. Accordingly, luculentus is lucol-end-s, he having a lightish state. It is not implied in LA that the light is lessened, though LA is generally taken in that sense. It is affirmed only that light is had or possessed. All the dialects of the general language have many

verbs, adjectives, and nouns compounded with LA ; in which the sense is not of that kind, which is grammatically termed diminutive. LA has a diminutive effect, chiefly when annexed to nouns, as puer in Latin, a boy ; puer-ul-us, a little boy ; fax, a torch ; fac-ul-a, a little torch ; ager, a field ; agerulum or agellum, a little field ; acidus, sharp to taste ; acidulus, a little sharp. The reason of this signification is, that to have the qualities of any object admits of a greater or less degree : acid is positively sharp, but acid-ul, sharp-having or bearing, may imply only a tinge, or slight portion of acid. The same reason applies in compounds of AC, OC ; AG, OG ; IG, IK ; and other varieties of AG, have. — LAMB, a lamb ; LAMB-IG, lamb-having ; that is, either possessing lambs, or having something of a lamb, a kind of lamb ; LA:IB-IG-EN, lammikin, lambkin, made to have the nature of a lamb, a very little lamb, from lamb, IG, have ; and NA, make ; a form common in Teutonic and Greek ; so POLIS, a town ; POL-ICH-NE, a townikin. According to these observations must be explained turbulent, in the state of making disturbance ; fraudulent, in the active state of doing fraud ; virulent, actively having venom ; corpulent, actually holding a body, a large body,—for all such derivatives tend to an enhanced sense, arising from the active union of LA, hold, or have ; and the present participle.

Words in MENT possess two powerful consigni-

cative parts, viz. MA, make, and ENT, sign of the present participle. Though some of them are half Teutonic, as garment, bodement, batement, preachment, &c. &c. the model of them is Latin. Add MA, or its varieties, to any verb ; it gives the verb an active sense of make, or made ; so AUG, increase ; AUGMA, increase-make, or increased by making the action of the verb ; join, ENT, equal to ing in modern English, you have augment, an increase-making. Such forms are participial in Greek and Sanscrit ; but in Latin they are used only as nouns, with UM, the sign of the neuter-gender, annexed, which is lost in English. Augment, ornament, testament, ligament, cement, &c. were originally, as to sense, increasing, adorning, witnessing, or showing, binding, joining ; by adding UM, they denoted the increasing, adorning, witnessing, &c. that is, the thing which increased, adorned, testified ; but in the dark ages, words in MENT retained or recovered their ancient active sense, as may be seen in regalement, the act of regaling ; bombardment, the act of bombarding ; infeoffment, the act or deed of infeoffing ; and in many others. We can say—during the refreshment of the troops, for during the refreshing : They had an entertainment, viz. a meal : In the entertainment, for in the entertaining. Here the word is both a verbal and a substantive noun ; but this double sense takes place only in more modern examples ; for it would not be

Latin, French, or English, to say in segments for in secando, dans le segment for en coupant, or in the segment for in the cutting.

Words in **RT**, with scarcely an exception, are preterite participles of words in **AR**, **ER**, **IR**, **OR**, and **UR**; varieties of **RA**. They resemble words in **RD**; so **start**, **STYRED**, moved, a motion; **covert**, **covered**, a cover; **girt**, **GYRED**, girded, a girt; **art**, **ARED**, wrought, joined, fitted, a trade or practice; **skirt**, **SKYRED**, divided, the edge of a robe; **snort**, **SNYRED**, sneered, a sound through the nose; **shirt**, **SCYRED**, a short linen dress, called in Greek **COLOBION**; a cut or short dress, a cutty-sark; **sort**, **SORTIT**, come out, produced, race, kind.

English words in **IST**, from the Greek **ISTES**, or Latin **ISTA**, were formed as follows: **SOPH-os**, wise, from **SEF** in Teutonic, and **SAP** in Latin, perceive with the external or internal faculties. **SOPH** is the old genitive, wise-make, or work; **SOPHIS-TA**, wised, made wise; **SOPHIST-A**, or **ES**, he who performs or practises wisdom. The noun must first be considered, then the personal termination. In Teutonic such nouns are not uncommon, for instance, **BIRST** or **BRIST**, for **BRICST**, a breaking; **BACST**, for **BAC-S-ED**, a baking; **BREWST**, for **BROCST**, a brewing; **MALTST**, a malting. Observe each of these nouns are preterite in their formation, for **BRIC-S**, **BAC-S**, **MALT-S**, in the old language, would have signified break-make, bake-make, malt-make;

and BRICST, BACST, MALTST, would have meant broke, baked, maked. Add to one of these RA, A, or SA, worker,—all three consignificatives of person ; you have BACST-ER or BAXTER, BACST-A or BACST-ES, he who practises baking. SOPHIST-ES is he who practises the making of wise men, which, like other arts, may be done with different abilities. The English words in AST, IST, OST, UST, are preterite participles of verbs in SA, or descendants of STA, formed by imitation, after the distinct senses of SA and TA were lost. Examples are brewst, a browst, a brewing, from BROC-ST, for BRAEC, is boil ; yest, GA-AH-ST, what is blown or pufft, barm ; blast, BLAGST, a blow ; fast, FACST, fixed ; gast, GA-AG-ST, terrified, awed ; least, LITST, LITIST, diminished ; hest, HAETST, command ; midst, MIDIST, MIDEMIST, put among, put in the mid part. Latin words in ESTUS are of the same class, as modus, a measure ; mod-es-t-us, measured, kept in measure or bounds ; moles, a mass, a weight ; mol-es-tus, made heavy, heavisome, burdensome. The terminations IST in Greek, EST in Latin, IST, AEST, ST, and their varieties, in Teutonic, were, in later ages, all applied from imitation rather than from an exact knowledge of their sense. We have simplist, fabulist, humanist, lutanist, purist, &c. in our language, contrary to the rules of strict philology.

Words in TH and THE,—examples, loath, lath,

EAGTH, LAGD, attacked, hostile, hateful; rath, RAGTH, RAGD, hasted, sped, early, ready; smith, SMIGTH, SMIGD, suited; SMITH-A, he who follows a beating art; month, MONETH, MONED, mooned, a moon's period; fifth, FIFED, fived, the fived day; the sixed day, the sevened day, the twenti-ed, the hund-raed-eth, the hundreded day. Ruth, REWETH, REWED, from RIG, feel sharp, pungent pain, as in repentance or strong pity; hearth, HEARED, the place of the HAR, or burning coals; with, a contraction of WITHRA, turned, from WIGD, turned; breadth, BREACDED, the broadened; broth, breweth, from BROG, boil. BROCWED is brewed; that is, expressed by boiling.—Sloth, SLOWETH, or SLAWETH, SLAWED, from SLAG, creep; slip along; whence slug, a creeping snail, and sluggard, a slow man; warmth, warmed, from warm; booth, BOTH, BOGTH, BOGED, dwelt, a thing raised for dwelling under; sooth for SUNETH, SUNED, firmed, solid; troth, TREWETH, TRUGETH, TROGED, tried, felt by pressure to be solid; north, NYRED, darkened: in Icelandic Niordr or Niorthr is a giant, who was supposed to preside over temples and images of the gods, a kind of subservient deity or priest. (See the Edda, Vafthrudnismal, Stroph. 38: Naurvi or Niorfvi, in the same story, Stroph. 25, is called the Father of *Night*.) Naurvi, which signifies dusky, depressed, dark, an epithet nearly the same in sense and derivation with niger, is declar-

ed in the Edda to be the father of Nott, night. She was married to one Naglfar, by whom she had a son, Audr, emptiness ; then to one Anar, by whom she had Iord, the earth ; and, last of all, to Delligr, the twilight, or darkling time, the period of light and darkness joined together. By Delligr she had Dagr, day.

Other words in TH and THE are breathe, BRAECD, sent out, expired, blown ; eath, EGATH, AGAD, moved, hastened, made quick or ready, easy ; birth, BEREETH, BAERTH, BERED, born, brought ; sheath, SCEAGTH, SCEAGED, covered, the cover ; mirth, MIRETH, MIRGETH, MIRIGED, rejoiced by gestures expressive of pleasure or amusement.

All words in R, ER, or OR, in any variety of RA, which have D, DE, T, TE, or TH, or THE, before the said varieties of R, are nouns or verbs of action, formed on preterite or present participles, or on words descending from them.—Examples, father, FAGD, got, getting ; FADER, a getter : mother, MOGD, bred, breeding ; MOD-ER, a breeder : brother, BROG, bred, born ; BROD-ER, one of the same breed : sister, SWIST, for SWAGST, own kin ; SWIST-AR, one of our *own* family : calendar, an almanack, he or it who calls the beginning or days of the month, from CALEND, calling these ; reader, he, she, it that makes reading ; adder, a biter, from AGD, bitten, poisoned by biting ; padder, he who keeps the road, or walks it on foot, from PAD, PAGD,

walked, a road; dodder, what forms bushes or knots, from DOD, a bush, DOGD or TOGD, grown; rudder, RODER, ROGDER, he or it that rows or moves the ship. Sender, bender, holder, feeder, and the like, are self-evident.—Remainder, REMAINEDER, or REMANENDER, what remains, or is remaining; joinder, from JOINDURE or JOINTURE, join-making, the joining; hinder, make hind, from HINED, kept down, kept back, thrust down, impeded. (See Lye's Anglo-Saxon Dictionary, in the word HIN and HEON.)—Sunder, one-making, that is, made into single or separate divisions, from SUND, solid, united, sound, one; order, literally rowed, ranked, ranged, made into rows, from OROD, a line; solder, sold-making, from SOLED, preterite of SAL or SEAL, tie, join, cement; pounder, pound-maker, from PUND, POGEND, PIGEND, pouncing, stamping. Observe that D is euphonic, not a consignificative, in thunder, THUNR or THUNDER, noise-making; and in two or three other words. Hither is HIDER, HI, *this* place, HI'D, here'd, or brought here, and HIDER here-making, belonging to here. Thither is THI, that place, THID, THERED, THIDER, belonging or relating to there. Other is, in Visigothic, ANTHAR, AN, one, ANOD, made one, one'd, ANODER, pertaining to, or making a single one.

All words from the Latin, or its dialects, in AT or in TOR, in ITOR and UTOR, are preterite participles

augmented by the consignificative of action or personal agency ; so deprecator, one who deprecates, from deprecatus ; mediator, from mediatuſ, put in the middle ; gladiator, from gladiatuſ, sword-ed ; actor, from actus, done ; traitor, from TRAYED, TREGED, given up, betrayed ; tutor, defender, from tutus, defended, protected. All words in DLER and TLER, whether from verbs in LE, as settler, kindler, fondler, meddler ; from settle ; from SAGTEL, CINDEL, CWÆGEND, raising fire or light ; FONDEL, from FON, FAGEN, FEAGEN, a soft silly creature, a fool ; MEDEL, or middle, intermix oneself by beginning to act ; or from nouns, as saddler, girdler, idler, fiddler ; from SÆDEL, a seat ; GYRDEL, a girth or girt ; AGDEL, spoiled, void, empty ; FIDEL, from FIGD, a string, a tier ; contain a preterite participle or a word of that order.

All English words in ANCY, ENCY ; or in ANCE, ENCE ; if formed after the Latin ANTIA or ENTIA, or the Greek ANTEIA ; involve a present participle and the consignificatives IG and A. A marks the agency as feminine. So radiance and radiancy, from RADIGANTIGA or RADIANTIA. RADIGANT is raying, shedding rays, radiant ; and RADIGANT-IG, radiant-having ; and marked as an act or action, with A the sign of the feminine gender. Ardency, ARD, from AG-AR-AD, burnt, burn ; ardent, burning, ARDENT-IG, having that act or quality ; ARDENT-IG-A, ARDENT-IA. Observe that A not only marks the agency,

but seems to have the power of AG, have. For compare abstract nouns in TUDE with those in ANCE; TENDENTIA, for instance, with MAGNITUDO; the force of the repeated consignificative seems to be necessary in forming these classes of words: TEND, stretch; TENDENT, stretching; TENDENT-IG, stretching-have, or, as it would be in English, stretchingy; then TENDENT-IG-A, having that active quality: MAGN, great; MAGNIT, greated, made great; MAGNITUDIN, the being put into the state of great. The Teutonic nation made these abstracts in an easy way; ARDENTIA would, among them, have been BRINNING or BRINST; TENDENTIA, the drift, or DRIFING, the STRAECING or to-wending; and MAGNITUDO, the MIKIL-IG-ENS, MIKILJINS, or MICL-NYSSE.

All English words in ANTY, ENTY, INTY, or in TY, from a French or Franco-Latin source, include a present or preterite participle, or words formed after these. The Latin TIA was corrupted into TIE or TY, and confounded with the Teutonic IH or IG, in modern English written Y. Latin abstracts in TAS or TATS, as puritas and sanctitas, became, in some European dialects, puritade, santitade; purita, and santita; in others purite and saintite, and in English puritie, sanctitie; purity, sanctity.

DEDUCTION IV.—All English words in AN,

ANE, EAN, ENE, EEN, IN, INE, AIN, AINE, EMN, ON, OAN, ONE, OWN, UN, UNE, derived from the Teutonic, the Latin, Greek, Celtic, or the modern dialects of these, involve the consignificative NA, which, in the early stages of language, formed preterite participles and possessive nouns, in the model of those participles. Words from the Oriental and other languages, not belonging to those which are the subject of this work, are excepted.

This deduction relates to the words contained in more than seventy pages of Walker's Dictionary. Examples are ban, BODEN, proclaimed, a proclamation ; an, EACEN, ACN, united, one ; scian, SCEAGEN, cut, a cutter, a sword ; clean, CLAGEN, lifted, rubbed, made clear ; dean, DOYEN, DECAN, DECANOS, tenthed man, belonging to ten ; mane, MAGENA, high or raised part of the neck ; thane, THEGEN, served, a servant ; bane, BAGEN, beaten, stung, death-blow ; vicine, from VIC, a dwelling ; VIC-EN, villaged, belonging to the dwelling, near to it, within or about it ; sane, SWAGEN, sound, strong, whole ; wane, WACEN, diminished, decay ; pine, POEN, PAGEN, PAID, or PIGEN, tortured, perhaps a little confounded with FEO, money or cattle ; fine, FAGEN, wrought, polished, made handsome ; FAECN or FACN, deceitful, cunning, subtle, from FAC, feign ; discipline, from discipulina, the act of being treated like a scholar or learner, from discipulus ; humane, from homanus, probably homi-

nanus, he-belonging-to a man, man-like, feeling or acting like a man; saline, from SAL and NA, salted, made of salt, pertaining to salt; can-ine, pertaining to a dog; tribune, belonging to a tribe, he who is the tribe-man.

In Latin and Greek nouns of the derivative species in AINOS, EINOS, ONOS, INUS, ANDS, UNUS, &c., there is good reason to suspect that the diphthong or long vowel is a relic of AG, IG, OG, or UG, which, in ancient times, stood before the con-significative NA. So ALGOS, pain; ALGEINOS, painful, for ALG-IG-EN-OS; DEOS, fear; DEINOS, for DE-IG-ENOS; AGLA, shining, lustre; AGL-AG-IGS, AGLAIOS, splendid. In Homer's age, they still retained the vowels produced by changing G into a vowel, or rather by expelling it; and so permitting the preceding and following vowels to meet. We find DEEINOS for DEINOS, and ALGEEINOS for ALGEINOS; and the same in many other words. I believe that the original models of salinus, humanus, importunus, and the like, had AG, or some of its varieties, between the radical and NA. The difference of sense consisted in the effects of IG and NA joined; thus SAL, salt; SALIN, made salt, or literally salted; SAL-IG-IN, made to have the nature of salt, saltish.

Other words in NA are glean, GLIGEN, gathered, perform gathering; quean, CwigEN-o, bred, a breeder, a woman; yean, EACEN, bred, breed; fan, VA-

GEN, waved, a waver, a fan ; geman, GEMAGEN, mixed, unsacred ; common, mean, a common man ; yeoman, commoner ; moan, MAGEN, sounded, complaint, groan. A groan, GRAGEN, is a cry sent out, a clear cry ; but MAGEN is a dull cry, made with the mouth not open, through the nose. GRAG is cry out, whence GRAGT, GRET, GREET, weep or salute with a cry ; GRUGEL, growl, snarl ; GROGENT, grunt ; while MAG, beside MANE or MOAN, produced MOG, MUG, and MUC, bellow through the nose ; MYR or MUR, murmur ; MURN, from MUREN, mourned, complained, and many others.—Roan, RODEN, having a red quality ; pan, PATIN, a kind of pat or pot ; span, SPAGEN, a hand-grasp ; also grasped ; tan, TAGEN, thicken or dress skin by tugging ; swan, SWAGEN, sounded, the bird that sings ; den, DIGN or DIGEN, dug, hollowed, a hollowed place, a vale ; keen, CWICEN, vivid, quick, bold. In German KECK for CWIC is bold.—Blain, BLEGENE, blown, a blister ; stain, STACEN or STAGEN, a thing stamped in, a blot made with force ; main, MEAGEN, powerful, chief, greatest ; strain, STRACEN, a stretched body, voice, race ; but strain, kindred, is from STREOND or STRYNDE, a getting ; mountain, MONTANA or MONTAGENA, elevated, made like MONS or MONTS, a height ; vain, VACEN, empty ; vein, VIGEN, a way, a race, a course, a blood-race, the Anglo-Saxon AEDRE-WEGGA ; fin, FIGEN, fied, moved, swum ; fon, a fool, FEAGEN or

FOGEN, a weak, soft creature ; talon, TAGLON, from TAG, catch, or TAG, the toe ; felon, FEGL, biting, sharp, severe, he who has done a cruel deed ; moon, MONA, grown, waxed, or shone ; MON-A, he who waxes ; soon, SUN, SWUGUN, quick, continuous, immediate ; earn, EAB-EN, gained, from EAR or EACER, increase, gain ; earn, in Scottish, conglate, from YEN, a common transposition of run. Runnet is that by which milk is run.

Since naething's awa, as we can learn,
 The kirk's to kirk, and milk to earn,
 Gae butt the house, lass, and waken my bairn,
 And bid her come quickly ben.
 The servant gaed quhar the dochter lay ;
 The sheets war cauld, scho was away,
 And fast to her gudwife 'gan say,
 Scho's aff wi' the Gaberlunzie man.

Since nothing is gone, that we can discover,
 The churn must now be churned, and the milk curdled.
 Go to the kitchen, girl, and awake my child,
 And bid her come quickly into the parlour.
 The servant went where the daughter had her bed ;
 The sheets were cold, she was gone :
 Then quickly she began to say to her mistress,
 She is away with the wandering beggar.

To the above list may be added—dawn, DAGEN, dayed, the coming of day ; dun, DOBEN, dull or dark in colour, but dun, DWOGEN, strike, knock ;

yawn, GEONE, GEOGEN, open ; own, AGN, AGEN, held, possessed, proper ; un and an, WOCEN, WACN, deficient, wanting, not ; morn, MORGEN, dawned, shone or increased ; turn, TRIN, TRIGEN, roll, run, move around ; western, WESTEREN, belonging to wester, that is, towards the west ; urn, URENA, for WORNA, a water jar ; lorn, LOREN, lost ; yearn, GEORN or GRIN, for GRAECEN, reach after, long for. To GROKE, in Scottish, is to stretch for meat like a dog. GREDIG, is hungry in Visigothic, and GRIDHNE, in Indian, is the same thing.—Dern, DIGEREN, hid ; stern, STYR-EN, the steerage ; quern, CWEAREN, whatever goes round, a hand-mill or a churn ; iron, YREN, metallic. Aiz, AER, from AGER, melting, is metal of any kind.

All words in SION and TION, derived from Latin abstract nouns in SIO and TIO, which had IONIS in the genitive, and in early times ION in the nominative, are old present participles, constructed on the preterite participle ; so rasmus, shaven ; RASION, shaving, a contraction of RASIGONG ; natus, born ; NATION, NATIGONG, a bearing, a brooding, a race, family, nation. This rule has no exceptions, if the words be abstract nouns.

After the fall of the Roman empire, the Italians, Spaniards, and French, formed nouns in ONE, or ON, which partook of the nature of a present participle, though the derivation was concealed by the way of writing. Examples are TRONCO, a stump of

a tree ; TRONC-ONE ; in French TRONCHEON, a stick of a short truncated kind ; FLASC, a flagon ; FLAS-ONE, a flask-like vessel ; PONT, a bridge ; PONTONE, a kind of bridge ; BAL, a ball ; BALONE, a kind of ball, a ball-like machine, a balloon ; SALA, a room ; SALONE, a kind of room. The idea of big, unshapely, or ugly, was at length attached to some nouns of this order. In Teutonic their form would be TRONCONG, FLASCONG, PONTUNG, BALONG, SALING, or SALONG, a trunking, flasing, ponting, balling, saling. We say a steading of houses, a holding of land, a calling, or trade ; while on the continent they use MANBIONE, TENIMENTO, and VOCATIONE. The use of ON is remarkable in HOMUNCION, from HOMUNCIO in Latin. HOMIN is a man ; HOMIN-IC-UL-US, or HOMUNCULUS, a mannikin, or a MAN-IC-LE ; and HOMUNCION, for HOMIN-IC-IG-ONG, a MAN-ICI-ING, or MANIKIEING, a kind of mannikin, something less than a little man.

The philologist must distinguish words in ON, ONT, and other varieties of ONG, from those that terminate in the varieties of NA. Dudgeon, scutcheon, luncheon, habergeon, HALS-BEORG-ONG, are examples.

Diminutives in IG-EN owe their sense to AG or IG as much as to NA. So CAT, a cat ; CAT-IG, belonging to a cat, of the nature of a cat, a little cat ; CAT-IC-EN, a catkin, a little cat ; WIL, a contraction of William ; WIL-IG, belonging to Will, little Will,

Willie ; WILIG-EN, Wilkin, little Will ; GYR, a garment ; GYRIKIN, jerkin, a little coat ; BOD, from BOGD, a stab, push ; bodkin, a little stabber. In German, LEIBE, love ; LEIBCHIN, a little love ; so in the German ballad of Lenore,

Schön Liebchen shurzte, sprang und schwang
Sich auf das Ross behende ;
Wohl um den trauten Reiter schlang
Sie, ihre lilienhände.

The fair maid tuck'd her dress, sprung and
Mounted herself on the horse, actively
Glad about the rider threw
She her lily hands.

Note 3 I. p. 73.

All Teutonic words in MB are not pure compounds of MA and BA. There is a tendency to insert B, for the sake of the sound, after such combinations as LIM, for LITHM, a joint ; crum for CRUGM, a breaking or rubbing down ; and LAM, for LAGM, a thing produced or bred, a lamb. There is a similar tendency observable in humble, for HUMILE, from HUMILUS ; tremble, for TREMILE ; dissemble, for DISSIMILE or DISSEMILE, and in many other words of that form in the European languages. The Sanscrit has examples of the same nature. P is inserted in some instances for a like purpose.

Note 3 K. p. 74.

We find in Teutonic **DEAG**, moisture; **DEAGIG**, dewy, moist; **DANC**, for **DEAGINC**, having a moist nature, dank; **DAMP**, for **DEANCBA**, or **DEAGINCBA**, having a dank nature: **RAG**, strong, poignant, violent; **RANC**, for **RAGINC**, strong in taste, smell; **RAMP**, having a keen strong smell like a goat. Owing to the various senses of **RAG**, the compounds have various significations, even in the same dialect. Rank grass is grass grown high, from **RAG**, grow like a stalk; and **RANC**, in Anglo-Saxon, means grown erect, tall, stiff, proud; some of which senses may be from **RAG**, extend, raise. To ramp, in some dialects, is to creep, from **RAG**, reach out like one creeping. The words **REPO**, **CREOP**, **CREOPEL**, cripple, crawl, are in this line of sense.

Note 3 L. p. 80.

The power of secondary composition may be finely displayed in the word **WAR**, to move, turn; also labour, guard, defend:

1. **WAR**, to move, a contraction of **WAGERA**, work, hold by activity; behold, look.

2. **WARB**, to turn; **WARF**, to turn; **WARP**, to turn, wind much.

3. **WARC**, to labour, work, bustle; **WARG**, or **WACHIG**, agitated, wrought, wearied.

4. **WARD**, to guard, look, keep; grow, increase, become; turn, whence **WEARD**.

5. **WARL, WEORL**, to whirl, hence **WEORLD**, the globe, world.

6. **WARM, WORM**, agitated, turned, twisted, boiled.

7. **WARN**, from **WAR**, guard ; to defend, hinder, forbid.

8. **VERTO**, from **WARD**, to turn.

9. **WARS**, worse, derived from **WACR**, bad ; commonly **WAC**, bad ; **WACER**, worse. **WARB** strongly expresses the popular ideas of motion, change, disappearance : **WARF, WARTH, wraith**, are common names for an apparition, a passing spirit :

I dreamt, yestreen, his deadly *wraith* I saw
Gang by my een, as white's the driven snaw.

POEMS OF ROBERT FERGUSON.

Eclogue on Dr Wilkie.

Note 3 M. p. 81.

To **blad** or **blawd**, in Scottish, is to give a blow, or rather several blows, which drive the object back and forward : so wind is said to **blawd** an open door. The radical is **BLAG**, lay ; from which comes **BLAGELUM**, that which makes a frequent noise by laying on, moving, beating. The contraction is **BLELLUM**. Observe the radical power of **LAG**, to strike elastically, in this distich :

She tauld thee weel thou wast a skellum,
A blethering, blustering, druken blellum.

BURNS' *Tale of Tam o' Shanter.*

And in this stanza :

This day M'K——y takes the flail,
And he's the boy to *blawd* her,
He'll clap a shangan on her tail,
And set the bairns to daud her

Wi' dirt this day.

BURNS' *Poem on the Ordination.*

Note 3 N. p. 93.

The ideas of power, cause, and effect, personal identity, and several others of a very simple description, are produced in all men, during the exercise of their bodily and mental faculties. Savages have these ideas, though they do not consider them in an abstract manner. So strongly are they impressed with the belief that every change or effect must necessarily have a cause, that they are prone to suppose that external nature acts like an animated being, that the changes perceptible around them are proofs of particular agency, and that the qualities of bodies are former causations. The philosophical sequence is by rude minds viewed as a necessary connection.

Note 3 O. p. 94.

This is to be understood of primitive or radical terms. By the assertion that man was silent till he had formed ideas to communicate, is not meant, that any of our species were originally destitute of

the natural expressions of feeling or thought. All that it implies is, that man had been subjected, during an uncertain period of time, to the impressions made on his senses by the material world, before he began to express the natural varieties of these by articulated sounds. One kind or class of these impressions he at length expressed by the word AG or WAG, another by DWAG, a third by LAG, and so forth with regard to the rest. But this was to give names to classes, not to individual acts or events; and though the abstraction, which formed such classes, might be greatly aided or supported by the signs; yet it were absurd to suppose that the sign was invented, till the sense demanded it. The most striking acts of nature affected the senses and the mind, and at last obtained names for themselves, and all that resembled them. If it be contended that these acts, for example, the moving action of fire, of water, or of air, are individuals, not classes; the reply is not difficult. AG signifies fire, water, air, and all things that move in a manner similar to them.

Note 3 P. p. 95.

Destruction by fire was expressed by words, significative of great and severe motion; such as FAG, eat, consume; AG, agitate, waste; RAG, BRAG, PRAG, all denoting violent agitation of the matter consumed; DAG, destroy, common in Celtic,

Greek, and Sanscrit ; and by BAG, which is the same with FAG, whence BAGLA, BALA, and BAELA, a burning heap. BAL, in Icelandic, is flame, burning, the burning pile ; in Latin called *rogus*, from RAG, consume. Buro is a derivative of BAG, as URO is of AG.

Fíðlth ec fôr.
Hvat mælti Oðinn,
Aðr á bal stigi
Scafr, i eyra syni.

Much have I travelled.
What shall Odin have said,
Ere on the pile he mount
Himself, in the ear of his sun.

Edda, Vafthrudnismal. Stanza 54.

BAEL-FYR means the fire of the burning heap. WAG, AG, CAG or CWAG, DAG, FAG, BAG, LAG, SNAG, NAG, RAG, and SWAG, have all been used to mark the properties of fire, flame, and burning. LAG applies chiefly to light, which has been named from its darting and rapid course. LAG, lay, strike ; SPLAG, strike momentarily ; NAG, strike vividly ; MAG or MIG, strike with a vibratory impulse ; have produced LOG, flame ; FLOG, flame ; LAS and LASAIR, flame ; LIHT and LIGET, light ; BLAGSA, a blaze ; GLIG, GLEOM, glimmer, a flash of light ; LEUCOS, clear ; CLARUS, clear, or light ; SPLAGEND, darting light ; SPLENDOR, bright light ; NITOR,

glittering ; MICO, I vibrate. From SCIG, or SCAG, move, cast, impel ; we have SCIN, for SCIGEN, shine ; SCINA, sheen, radiant : from RAG, burst or rush, we find RAGDIGS, a ray, radius, rutilus, sending off little rays. This sense of RAG differs from RAG, destroy. CWAG, or CAG, is the radical of CAIO, I burn, I waste by fire ; and of CWAGAND, or CAGAND, burning ; whence CANDEO, I burn, I shine like burning matter, and I become warm. BRIG, or BRAG, send forth like light, rushing ; produces BRIHT, a contraction of BRIGED, rayed, splendent, lucid, bright. Heat is generally expressed by words significative of agitation. HWAGT, WAGERM or WACERM, and HLEAW, tepid, are from HWAG, move, and WAG, move, expressive of the effect of heat on the senses. HLEAW is from HLIȜ.

To boil was denoted by BAG, or BAC, soften ; whence PAG, the radical of PEPTO, I boil soft, and PECH, cook, in Slavic and Sanscrit. CWAG, to soften by motion of fire, is the root of coquo. To make fluids boil is in Latin BULLIO, from BAGEL, a blown vapour, a bubble, which itself is from BUB, a blast. The radix is BAG-BA. In Teutonic, to boil is WEAL, from WAGLA, to move as water rolling, or waves ; to move as a spring bubbling ; whence WYLL, a spring, a whirling wave, a whirling pool. Such phrases as the following abound in Anglo-Saxon : Wylle aweolle, a fountain boiled up : Bede, 625 ; 23. Tha ytha weollon, the waves boiled. Weal-

lende fyr, waving fire, fire waving as if it boiled. Gebrec thaes weallendes saez, the dash of the boiling ocean. Him Brego engla wylm-hatne lig to wræce sende: Caedmon, 56, 3: To them the King of the Angels boiling-hot flame for vengeance sent. The Latin FERVIO is from FAG, move; whence FER, move, and FERB, be in commotion. FURO, I rage, is from FER. THERMOS, warm, in Greek, and GHARMA in Persic and Sanscrit, are from THAR and GAR, otherwise written THRI and GHRI. They both mean violent motion. This part of the subject might be illustrated at great length, but there is room only to show how it is to be investigated.

Note 3 Q. p. 96.

Fire, water, and air, being all named from their motion, have similar appellations in every country, which uses the language described in this work. The primitive verbs AG, WAG, and BAG, furnish many of these words. In Celtic AODH is fire, and ATILAR is air. In Greek OUROS is wind and water. In Sanscrit VARI is water, and VATIH is wind. The Gaelic AINGEAL, Latin IGNIS, Slavic OGONI, and Sanscrit AGANI, or AGNI, fire, come near to AHMA, a blast or breath, in Visigothic; ANTHOS, a *blown* flower; AOTOS, a flower; AEMAT, a breeze; and other derivatives of AO, I blow, in Greek. WIND in Saxon, VENTUS in Latin, and VAT in Sanscrit, are

contractions of **WAGEND**, **VAHENTS**, and **VAHANT**, all from **WAG**, move, in Sanscrit **VA**, go. The moving clouds and air are called in Saxon **SWEG**, or **SWEGEL**, from **SWIG**, turn, or revolve. In Sanscrit the revolving sky is called **SWUR**; in Greek **SPHAIRA**, from the same verb : **SV**, or **SW**, is always **SPH** in Greek. The term **WEOLCEN**, from **WEOLC**, turn, roll, is much used in old English. **NEB**, **NUB**, and **NEBUL**, or **NEAL**, are ancient names of clouds; as are **MIGLA**, **MILMA**, and **MIHLA**, used in Visigothic, Celtic, Greek, and Slavic. The Indian word is **MEGHA**, from **MUH**, make thick. **NIMB**, from **NEB**, is the Latin and Celtic for a cloud, written **NIMBUS** and **NEAMH**. **NEBO** is the clouds or sky in Slavonic.

Note 3 R. p. 96.

The gesceop wind and lyfte, roderas and rume grundas? Who formed the wind and air, the red or bright sky, and the roomy, that is, wide fields? Fragment of Judith, c. 12. **RUMA RODOR** is, in Alfred's Boethius, for the spacious ether, or wide bright sky. Most of the ancient nations of Europe and Asia considered the sphere of the stars as composed of a fiery air, in Sanscrit called **AKASH**, from **AK**, shine, burn; in Greek **AITHER**, from **AITH** or **AGTH**, shine, burn. Lift is found in high and low Dutch and Scotish. In Ramsay's Gentle Shepherd, some well-known lines are, "As yet the sun

was wading in the lift, and I was close on her or e'er she wist."

Note 3 S. p. 98.

Any word expressive of turning served to describe this object, as *VERTO*, vortex; *DINEO*, from *DWIG-NA*, turn, dine; *CYR* and *GYR*, turn; *COIRE* and *GURGES*. *CAR* and *CYR* are very ancient words in Celtic and Teutonic. The Latin *CIRCUS*, a round place; *CIRCULUS*, a little turned line or object; and *CIRCUM*, around; are common. *CAR* has produced many fine derivatives in Irish and British, as *CAR*, a turn or movement, a moment of time, a twist, bend, what moves or agitates, viz. the jaw, and every thing resembling a jaw, as a comb, saw, &c. *CIAR*, cut by violent motion; *CEARB*, a cut board, also cutting down, a rag, shred; *CIRB*, fleet, swift; *CEARB* and *CORB*, what is turned or moved, a chariot, in Latin *CARPENTUM*; *CORR*, cut, sharp, acute, a sharp bill of a bird, a sharp turn, a corner, a thing standing out and irregular on that account, uneven, unequal, odd, remaining; *COR*, a turn, a cast, a throw, a circular motion; the state into which a thing is thrown; *CUR*, or *CUIR*, cast, send, put, sow, plant, generate; exertion, power; agitating, tossing back and forward, *wearying*; *CERRACH*, a moving, quaking marsh, nearly the same as bog, from *BOG*, bow, bend, be soft; *CURT*, a circle about a house, in Teutonic *GARD*,

or yard ; COIRE and CORR, a circular place, a pit, a pool, or a hollow. Remark that CARR is in British and Celtic a waggon, or any drawn vehicle ; and that the English and French CARGO, CARRY, and CHARGER, are all from CAR, move. The analogy of CAR, move, and WAG, move, carry, in Latin VEH, is palpable. The Latin VEHICULUM, Teutonic WAE-GEN, and Celtic CAR, are altogether synonymous. We are told that in the Oscan dialect VEIAE signified PLAUSTRA, waggons. In Celtic CUAR is perverted, crooked ; CUARTAN is a thing rolled round, a labyrinth ; CUARTAG SHLUGANACH, from SLUG, swallow, is a whirlpool ; CUARSG, is wrap, roll about ; and CUAIRSGIN is the part rolled about, the heart. In Saxon CYR or CUR signifies turn, bend, return, twist, go ; in Welsh CERDD is walk, and in Greek CHOROS is space for turning or walking in ; the very same as HWEARF, SPATIUM MOVENDI, in English a wharf, from HWEARF, turn, walk about, in Anglo-Saxon. CHOROS is, in Greek, what moves or dances in circles ; and also the place of moving. CHOREO is I move away, I make place, I separate by making place between. CHORIS EMOU is by or with space of me, viz. separated from me. CHORDA, in Latin and Greek, is a thing *twisted*, the same as THARM, ROP, and BOGEL. CURRO, CORAM, and CARMEN, as also CERTO and CURVUS, are from CUR, move, run ; COR, gone, gone up to, the same in sense as GEGEN, against, and FORA, before, from

GAG and **FAR**, go ; **CAR**, agitate, work, comb, dress, compose ; **CER**, struggle, twist, wrestle ; **CURVA**, twisted, bent. **CURA** is from **CAR**, work, vex, agitate the body or mind. **CARCER**, in Teutonic **KAR-KARA**, is a house of torture.

Note 3 T. p. 98.

DRAG, or in Celtic **DRIAG**, press, produced **DRIAPA** and **TRAEC**, whence trickle. **STRAG** and **STRANG**, twist, wring, squeeze, gave **STRANGX**, a drop ; and **STAG**, dash, drive, press violently ; made **STIGLA** or **STILLA**, and **STAGDSO**, I drop. **GEO**, **CHEO**, or **HEO**, from **GWAG**, cast, melt ; produced **GUTTA**, &c. **BRAEC**, run, in Teutonic, gave **BRAEC**, humour ; **BRUE** and **BRAON**, a drop or drizzle, **DREOSEL** or **DROPSSEL**. **SIG**, fall, made, **SIOL** in Celtic.

Note 3 U. p. 99.

The Celts call hail **CLOCHSHNEACHD**, or stone-snow ; and **MEALLIN**, from **MEALL**, a knob, lump, round gathering of any substance. The Greek **CRUOS** and **CRUSTALLOS**, from **CRUG**, analogous to **FRIGUS**, frost, frozen or stiffened water, is self-evident. **GELU** is from **GE-EGELA**. **NIMBUS** is allied to **NUBES** and the Teutonic **GENIPPA**. The Celtic **NEAMH** and **NEUL**, from **NEBULA**, a little cloud, are allied to **NUBES** and **NIMBUS** ; and all arise from **NAMB**, lend, spread over, cover ; and **NUB** for **NAG-BA**, cover. The Greek **NEPHOS**, **DNOPHOS**, and

DSOPHOS, are from NOB or NUB. MEGHA in Sanscrit, MGLD in Slavic, OMICHLE in Greek, and MIGST or mist in Teutonic, are from MAG or MIG, gather, thicken, condense, coagulate. In Visigothic and the other dialects, RIC, RECE, from RAEC, send out; signified vapour by rain, or smoke; whence RICWIZ, darkness. In the north of England, as in Scotland, ROKE means vapour, a mist of rain, moisture, reek; of which an excellent example occurs in the fine old ballad of the Battle of Otterburn, edited by Mr Ritson, at Newcastle, 1793.

The Perssy and the Dowglas mette :

That ather of other was fayne.

They swappd together, whyll that they swette,

With swords of fine Collayne ;

Till the bloode from their bassonettes ran,

As the *roke* doth in the rayne.

“ Yelde the to me,” said the Dowglas,

“ Or elles thou schalt be slayne.”

In Latin VAP, waff, blow, ventilate, cool, dry by wind, or produce evaporation by exposing to the air, produced VAPOR, in Greek ATMOS, from AT, blow. It is singular that the Latins called a serpent that blows VIPERA, from this verb; the same reptile being named by the Celts BUAFARE, a blower, from BUF, blow, a term common to their dialect, to the Latin and Teutonic. From BAG, move rapidly, drive, blow, came BUB, or BAG-BA, blow, puff,

from which **BUB**, a blast, is found in Gawin Douglas and other old writers. The Latins called the toad **BUFING** or **BUFO**, the Celts called it **BUAF**, and a viper **BUAFARE**, an adder **BUAFATHAIR**, and virulent **BUAFACH**,—all from the idea of blowing poison. The toad, from colour, has been called **RUDDOCK**, **RUBETA**, and **FRUNOS**, red or dun.

The Greeks called the rainbow **IRIS** or **IRIDS**, the messenger, a feminine noun, on account of the opinion that its divinity was messenger to Here, the Goddess of the Air. The name **IKOS** and **EIKOS**, a messenger, was common in old Greek. (Vide a remarkable line in Homer's *Odyssey*.) The Visigothic **AIB** and Saxon **AER**, or **AB**, a messenger, from **AG-RA**, go, run, still survives in the purer Teutonic dialects, and in the English noun *errand*.

Note S X. p. 99.

Dew, **DEAGA**, moisture, dipping, is from **DAG** or **DEAG**, nearly allied to **TIG** and **TINGO**. It has several derivatives, as **DAGGLE**, &c. The Celtic **DEALT** is from **DEAGELT**, and the Celtic **DRIUCHD**, Greek **DROSOS**, and Latin **ROS**, for **RORS**, are all from **ROC**, **ROS**, and **ROR**, which mean to run, sink, fall. **DARUSAN**, to fall, is common Visigothic. In Celtic, **RI O**, **REOGH**, is frost, from **RIG**, stiffen; and in Teutonic **HRIGMA** or **HRYMA**, ryme, is frozen dew; in Greek **PAGOS**, fixed moisture; for **FAG**,

PAG, RIG, and STAEG, have a similar meaning. The words, from which, nouns expressive of moisture or water were derived in ancient times, were very numerous; as AG and WAG, run, rain; BAG, bathe, supple; DAG, dip; PAG, or PIG, drink; LAG, run, melt; MAG, soften, melt; NAG, soften; RAG, run, flow, rain; SIG, drop, descend; THAG, melt; not to mention compounds of these. HUDOR, water; HUO, I rain; HUMOR, wetness, liquor, melted substance; AES and AER, melted metal; MUCUS, MUCOR, MADEO, MINGO, NEAROS, REO, RHEUMA, TEXIS, TECO, AQUA, &c. &c. are common derivatives of these. The following passage from the Edda exhibits the Scandinavian mythology, in what respects the origin of dew:

VAFTHRUDNIR.

Seg thu that, Gagnradr,
Hve sá yór heiter,
Er austan dregr
Nott oc nyt regin?

GAGNRADR.

Hrimfaxi heiter,
Er hveria dregr
Nott oc nyt regin.
Mel-dropa fellir hann,
Morgin hvern,
Thadan komr daugg um dala.

VAFTHRUDNIR.

Seg thu that, Gagnradr,
Hve su a heiter
Er deilir med Iotna sonom
Grund oc med Gothom?

GAGNRADR.

Ifing heitir a, &c. &c.

VAFTHRUDNIR.

Say thou that, Gagnradr, (travelling reasoner, viz. Odin,)
 How the horse is called,
 Which from the east draws
 Night over the beneficent rulers of Gods?

GAGNRADR.

Hrimfaxi (hoar-frost-haired) he is called,
 Who draws every
 Night over the beneficent Gods.
 Bit-drops (foam from the bridle in his mouth) makes he fall
 Every morning;
 Thence comes dew on the plains

VAFTHRUDNIR.

Say thou that, Gagnradr,
 How that river is called,
 Which divides between the sons of the giants
 The ground and the Gods?

GAGNRADR.

Ifing the river is called, &c.

Note § Y. p. 99.

All words, significative of growing, might be applied to the earth, in the early stages of language. From RAG, spring, came GRAGEND and GROWEND; from AG or AIC, proceed, advance, increase; came AGERS, and AKER, and ECRA, in Greek ERA. The Celtic and Latin AR signified *grow* corn in whatever way. AGROS and AR, a field, mean ground un-

cultivated or otherwise. AGA, a ground, a country, was in Greek AIA, in Teutonic AU ; or GA-AIA, and GAWI. (See the Visigothic Gospels, Mark vi. 55, and Luke iii. 3.) As AG signified move, proceed, grow, begin ; its compounds AR, AER, OR, ER, and OIR or UIR, and UR, came to signify motion, growth, beginning of time, place ; and individual objects, beginning of land, a border, a hem, a head, or an end, in Celtic EAR, and IARR or EARR ; the place of coming or growing, from whence ARD or ORD, an origin ; AIRD or AIRT, a point whence the wind blows ; ORT, a place in Teutonic ; the Teutonic prepositions ER, OR, UR, from, out ; and the Celtic UR and OR, out of ; which is also British. In Celtic, UIR and UR is mould, or earth, on which plants grow ; UR is growing, budding, springing ; and URAL and UR fresh and new. St Columba, the apostle of the Dalriad Scots, is said to have buried alive his friend Oran, as a sacrifice demanded by Heaven for the success of the monastery of I-colum-cille. After three days, curiosity prompted him to open the grave. Oran raised his swimming eyes, and said,

Cha 'n 'eil am bàs na iongantas,
No ifrinn mar dh' aithreasar.

There is no wonder in death,
Nor is hell as it is reported.

Columba, shocked by these sentiments, exclaimed in great haste,

Uir ! ùir ! air beal Orain, ma'n labhair e tuile comhradh.

Earth ! earth ! on the mouth of Oran, lest he tell more tales.

Macintosh's Gaelic Proverbs, p. 66.

Note S Z. p. 102.

The Teutonic name of a wild natural field was HAGATH or HAETH, of which the adjective was HAITHIWISC, AGRESTIS. Grass was called HAWI, what grows ; and HAGATH or HAETH, or WOCS and RACS, from WAC, grow, and RAC, spring. The Celtic tribes, who always pronounced w or v as f, used FAS, increase, grow, enlarge ; and their adjective, FAS, corresponded to VASTUS, large, wide, extensive ; and by metaphor wide, waste, empty. A wide waste, or wilderness of ground, they termed FASACH, the waste, the desert ; or RAON, REITHON, RAETHON, the plain. The same object was named by the Teutones AUTHIDS, the enlarged, or extended, from AUKTHIDS ; and the adjective AIDUR means vast, large, empty, desert. Woody places were called WOOD, grown ; and WIGELD, wild, become overgrown. The Celts called wood and a wilderness FIODH, and growing territory FIADH. FIADHIDH was savage, woody, wild ; and FIADHIDHAD, savageness ; two fine examples of the use of DA, the consignificative, which forms preterite, participles, and adjectives of that nature, if applied once, but abstract nouns, if used twice. Thus SANCTUS, hallowed ; SANCTITATS, sanctity ; PURUS,

clean ; PURITATS, OR PURITAS, cleanness ; GLUCUS, sweet ; GLUCUTETS, sweetness ; HAPLOOS, one-fold, not double ; HAPLOTETS, in old Scottish, AE-FALD-NESSE. A wild beast, or beast of the woods, of whatever kind, was called DIHZ by the Visigoths ; DEOR, by other Teutonic tribes ; THER, by the Greeks ; all apparently from DIK, which at this day signifies wood in Slavic. The Celts termed wild animals FIADH, evidently from FIADH, wood. I cannot decide whether VENOR, I hunt, be from WIGNA, chase, pursue ; or from WIG-NA, wild, analogous to THERAOMI in Greek : probability inclines to the sense of pursue. The verb VEN, hunt, is found in Sanscrit. On examination, I have observed that FIADH in Celtic signifies wild land, a wood, and a wild beast ; all from FIAGH, a corrupt but Celtic variety of VAEG and VIG, grow. The adjectives AGRIOS, AGRESTIS ; SYL-VESTRIS, SYLVATICUS ; FERUS, from FAEG ; confirm this account.

The Teutonic HOH, the Persic COH, the Slavic GORA, OR HORA, and Sanscrit GIRI, coincide with HOROS ; being all from HAH, raise, lift ; and its derivatives HOR and HAR, OR HAER. The Saxon hill, HIHT, HILLING, HEAHTHO, a height ; HEAR, HIGHT, heap, a raised mass ; may be compared with COLLIS, &c. The Celtic (See Shaw's Dict. Part II. voce HILL) has near sixty names for hills, some from the round gathered form, CNOC, MEALL, CRUACH, MAM

for MAGM ; others from the raised or elevated state, as TULOGH, TULM, UCHDAN, UACHDAR, ARD, ABDAN ; others from being peaked or topped, as RINN, BRI, TORR, BRIGH, BARR, BEINN, SIGH ; originally from RIG or BAG, stretch out, run, run in a point : RIGN is pointed, peaked, acute ; and BRIG, the very same as RIG, but stronger in sense :—TOG, lift, elevate ; BAG, lift, carry up, bear, as any object carried on the top, or point, as grain, seed, grass, hair, the head or crown, leaves, bushes. BEGN, or BIGN, is the *elevated* part of land, the body, &c ; and BAGR, or BARR, is the actual thing in elevation. Sigh is from SIO, send forth, as a point ; and SIOG is a rick, or pointed heap. The declivity, or side of a large mountain, up to the top, or the ascending side of a mountainous country, is in Celtic SLIABH, from SLAG-BA, lean, incline, slip downwards ; allied to SIEAS and SLIOS, a declivity, a side of a ridge of hills, or of the loin. Ridged hills are DRUIM, DRUIMAN, and DRONNAG. Single hills, steep on the sides so as to inclose the top, are DIN, DINAS, and DUN, from DUN and TUN ; from TOG, wall, fortify, inclose by nature or art.

The Teutonic MUND or MUNT, in Latin MONTS, or MONS, signified any heap or hill, any hill thrown up for defence, whether great or small. Many of the ancient German chiefs bore in their names the words MUND and BERG, signifying protection or defence. The etymologists have miserably confound-

ed MUND, in this sense, with MUND, the mouth, and absurdly translated SIGISMUND, FARAMUND, GUNDAMUND, AGILMUND, THORISMUND, BERIMUND, the mouth of victory, of the tribe, of favour ; the free mouth, the fierce mouth, the true mouth ; names by far too loquacious for savage warriors. SIGISMUND is the rampart of victory ; FARAMUND, the fort of the tribe ; (Vid. Paul, Warnefridi de Gest. Long. Lib. ii. c. 9 ; and Lye's Anglo-Sax. Dict. voce FARE ;) GUNDAMAND, the surety of favour to his men ; AGILD-MUND, the protection of the free : AN-GILD is he who pays no tribute, as the Longobardi were independent : (Vid. de Gestis Long. Lib. i. c. 14 ;) THORISMUND, the bulwark of the strong ; BERIGMUND, the defence of the hill-fort. Compare in Lye's Dictionary BEORG, collis, mons, acervus, munimentum, refugium ; and as a funeral mound, a barrow, a burial-heap ; BE-ORGAN, servare, custodire ; BORG, a thing given to be kept till debt was discharged, a pledge, also *security* of any kind ; BORGA, he who gives security for another ; MUND, septum, munimen, tutela, protectio ; MUND BORA, protector. Instead of septum, the word should have been AGGER. The Latin MOENIA and MUNIO are from MOGNA ; as are the Greek MUNOMAI, I put a defence before me, I use a pretext ; and AMUNO, I ward off by opposing myself between the object attacked and the assailants. MAREI, MOR, and MARE, all

from **MAG**, signify the large hill, the *large* water, and the *large* wet ground, or moor. The word main-ocean is analogous to **MAREI**. **MAR** is also applied to lakes and soft watery places, whence **MARISC**, a morass, a marsh.

The ancient name of land surrounded by water was **IG**, **LAGH**, or rather **EAGA**, water-land, from **AG**, **EAG**, and **EA**, water. **EA-LOND** explains itself. The Celtic **INNIS**, and Latin **INSULA**, are **INN**, **EAN**, or **AN**; all Celtic contractions for **EAGEN**, water, or wave. The Greek **NEOS** is from **NATSK**, wet, watery; but the proximate verb is **NAO** or **NAEO**, I run as water, from **NAG** and **NAD**, drive, run. The Celtic, Sanscrit, and all the oldest dialects, possessed **NAD** and its radical **NAG**. In the Scandinavian dialects **OF**, **HOLM**, and **LAND**, are names of islands, according as they enlarge in size. **OE** is **EA**, but **HOLM** comes from **HWEOLM**, overflown, a name not of isles only, but of all waves, rolled water, waves driven by winds, and of the sea itself. Overflowed land is called **HOLM**. The discovery of the true origin of **HWEALF** and **HWOLF**, a side, a half; **HWLOHL**, a wheel; **HWEOLD**, inclined, leaned towards; **HWEARF**, turn; **HWEAL**, whole; **HWEAT**, hot; **HWALS**, the neck; and several other original words; led me to some most important conclusions as to the history of the radical terms.

The Anglo-Saxon writers have used the words **HOLM**, a billow, and **HOLMEG**, wavy, stormy, in a

very poetical manner ; for example, Thy laes him westen gryre har haeth holmegum wederum ofer clamme. Lest them the desert frightful with hoar heath should overwhelm (overclim) with stormy blasts. HOLMES HLAEST, the product of the ocean ; HOLM-AERN, the sea-house, a name for a ship ; Heah ofer haelethum holm-weall astah, high above the chiefs the water-wall arose ; Ofer holm boren, water-borne as a vessel. These expressions are mostly from the beautiful paraphrase imputed to Caedmon.

Seg thu mer that, Fafner,
Hve sá hólmr heiter,
Er blanda heorlaegi
Surtus oc Aesir saman ? Edd. Saemund.

Say thou to me that, Fafner,
How that low-plain is called,
Where (they) mix sword-blows
Surtr and the Gods together ?

SURTR, from SWART, the black, is the God of the world of fire, who, in the end of time, according to the northern mythology, was to contend with the Anses, or Asi, under Odinn, and to consume the earth. The term HOLMR is here taken for VAULLR, a field, an even plain, such as isles, shores, and banks generally afford.

The terms RINN, a peaked promontory ; NAES, or NESS ; MYS, a snout or beaked stripe of land ; belong

Saxons used **CIVIMA**, a comer, and **GAST**, a traveller.

By far the most ancient word for production of any kind was **AG** and **AC**, of which **AUCTOR**, a father; **ACTA**, or **ATTA**, a parent; **EAC**, produce; **AGER**, a producer, a field; **OB**, or **AB**, fruit; **AEGA**, an egg; **ECNIAN**, to breed; **EACNUNG**, bearing; **ALDO**, I increase, a contraction of **AGELD**; are, with many others of the same race, common in Latin, Teutonic, and Greek. The natal soil was often termed **AETHEL**, and men who were descended of honourable persons were called **AETHELINGAS**, by the ancient Germans; but not from the soil or country, which their tribes were frequently changing, but from the fact of birth.

Note 4 B. p. 107.

CNEOMAGAS signifies knee-relations: **CNEO** in Saxon denotes a knee, and secondarily, a generation, or family. In Celtic **GLUN**, a knee, has the same peculiar sense. Indeed, **CNEOW** seems to have had the sense of generation in Anglo-Saxon; for **BINNAN CNEOWE** is *intra consanguinitatis gradum*. **CNEOW** is *generatio*, progenies; **CNEOW-SIBBE** is *consanguinitas*; and **CNEOW-RYSSE** and **CNEOW-RIM** generation, or genealogy. **CNOSL** is *proles*, soboles, progenies; and **MAEGTH**, which is translated *generatio*. **CNIHT** is "what is bred or born," a child, a boy, a youth, a lad, a servant, a young

Note 4 C. p. 107.

The words **THIUDA**, **HLEOD**, and **FOLC**, are common Teutonic for what the Latins called **POPULUS**, and the Greeks **DEMOS**. **THIUDA**, or **THEOD**, a very celebrated term, is a contraction of **THOGDA**, bred, born ; **HLEOD** is the same as the Greek **LAOS**, from **HLAGD**, born ; and **FOLC** is probably from **FAL**, bear, breed. All these words are perfectly analogous to the Latin **GENS** and **GENUS**, which faithfully express their sense. Another name for a race or family was **DROTT**, or **DROHT**, a draught, a race, a descent. The chief of such a race was called **DROTTING**, which is nearly synonymous with **CYNING** and **THIUDANS**. A viceroy, or governor, was called by the Visigoths and the Burgundians, their relations, **KINDINS**, or **KINDINA**, which is a derivative of **KIND**, a race or tribe. The term **REIKS**, a director, was given to the sovereigns of the Ostrogoths on the Euxine ; while the princes of the Visigoths were forced to assume the humbler title of **STAUYOS**, or judges. Many other epithets of princes and leaders may be found in the Edda, the paraphrases by Caedmon, and the author of the Fragment of Judith, published at the end. **BREGO**, a director, and **BEORN**, which some antiquaries derive from the noun *bear*, a fierce well-known animal, are very common. All republican tribes seem to have disliked the word **REIKS**, and to have avoided the application of it to their generals or

THEGEN and **ANDBAHTS** included all servants from menials up to officers of state. Even **SKALK** itself was not reckoned disgraceful, as appears from **MARSCALC**, the groom, now marshal ; and other compounds of that term. **THRAEGEL**, or **THRALL**, is a compelled or forced servant. **SERVUS** is from **SRIG**, or **SRAEG**, which is used in Sanscrit, and signifies attend on, minister. A slave, who laboured the land, or tended cattle, and lived in a cottage on the estate, was called by the Teutonic nations **BUENDA**, a dweller, or cultivator ; or **HUS-BUENDA**, a house-holding slave : the Latin is **COLONUS**, from **COL**, or **HWAL**, turn, agitate, work on. The support given to a slave in the house, or in the cottage, was called **FEORMA**, or **FEDEREMA**, feeding. The cottager had his support from the annual produce. The chosen warriors kept by the chief were termed **GESELAS**, or **GESINTHAS**, companions.

Note 4 E. p. 108.

The name **HIGS** has been contracted into **HUS**. **RAZN** and **ROF**, from **RAEG**, **RAER**, and **RAES**, are also used. The Greek and Latin **DEMO** and **DOMUS** are the same as **TIM** in the Teutonic. A common name in Visigothic, Greek, and Latin, for a stately edifice, is **HEAL**, **ALH**, **HALH**, or **AULA**, from **HAHEL**, raise. The shrine of a deity, that is, the elevated place on which his statue stood, or the statue itself, were termed **HEARG**, or **HAURG**, from

tions mark the antique state of Britain, Ireland, and Gaul. An inclosure, secured by a rude wall, or a natural precipice, formed a residence for the tribe and its cattle. The Irish, Dalriad, and Pictish kings, had no other palace. If the inclosure was on plain ground, cleared of wood ; it was called LANN or LONN, from LAGEN, plain, or LOGEN, a lying place ; and LEAS, or LIOS, from LEATH, broad. If situated on a natural or artificial moat, it was BRUIGHEAN, from BRUIGH, a hill ; or CONGBHAIL, a hold ; DINN, or DUN, and DUNADH, from DUN, inclose ; DAINGNACH, a fort ; RATH, a surety ; PORT, a bank, an area on a bank. LONG-PHORT is a house-bank, a camp, a settlement. If a plain or area was found on the top of hills, the names were interchangeable.

A cave cut in the rock was called by the Teutones SCANS, from SCEAN, cut. The Irish SGONNSA, a fort, is derived from SCANS. The common Celtic names for a cave are UAIGH, UAGH, and UAIMH, FUATHAIS, FUACHASACH, and BLOT. Some of these appear to denote the fear or terror, inspired by such places ; for UAIGH is from EAG or UAIG, in Teutonic AGA and OG, trembling ; a word found in all European dialects ; and FUACHASACH is from FUATH, fear. UAIGNEAS signifies in Celtic solitariness, and UAIGNEACH is lonesome, solitary, secret. As ANA, AN-LIC, AN-SUM, from AN, one, signify in Teutonic single ; AL-ONE, solitary, AL-ONE-SOME,

(Lye confounds lang-som, longsome, lingering, lasting, with lonesome, solitary ;) so probably there is a connection between *AE*, *AON*, one ; and *AMHAIN*, one-ly ; or rather between *AEG*, the well-known root of these, and *UAIG*, a solitary object.

A settlement on land, for habitation and tillage, was called by the Celts *BAILE*, by the British *BOD*, by the Teutones *BIG*, *BIGGINCG* ; all from *BAG*, or *BIG*, move, agitate, work, stir, dwell ; an original term found in all the dialects of the general tongue. The word *BIG* signifies, in modern language, be or exist.

Note 4 F. p. 111.

In giving this account of the common opinion respecting life, it is hardly necessary to say, that no man, unbiassed by philosophical opinions, thinks that life, air, or motion, are precisely the same things. An ordinary man considers breathing, moving, eating, and the other well-known acts and qualities of animals, as life, and thinks no farther on the subject. But he never imagines, that he and his body are the same things ; that he and the breath he expires are one ; or that while he calls his soul *ANIMA*, breath, wind ; and his mind *ANIMUS* ; that there is no difference between those and common air. The rudest savage believes that the spirit survives the body, and preserves the mental faculties after life has terminated.

Note 4 G. p. 115.

Taking or apprehending, a term applicable to all the senses and faculties, discerning, dividing, and distinguishing, have been epithets of the judgment in almost every dialect. The Greek CRINO, from GERAEC, take, penetrate, separate ; the Latin CERNO, a variety of CRINO, and its compound DISCERNO ; were first used to mark ordinary division, then the division of objects by the eye, now called discernment, or distinct vision ; and, last of all, the mental act and the power. JUDICO is known to be from JUDEX, and that is probably from JUS-DICS, because decision between civil right and wrong is one of the most distinguishing exercises of the faculty. In Teutonic DOM, from DEM, think, judge, is applied both to private and public acts of judgment. The Celtic nations used BREITH or BREIT, a word contracted for BRAECT, from BRAEC, take, bear, separate, think, judge ; of which the derivatives are BRAT, and BREITH, judgment, sentence, doom ; BREITHEAMH, a judger, a judge ; and BREATHACH, critical ; BREITHAMHNAS, the act of judging, judgment. BARAMHUIL is opinion, from BAR, take, think, put case ; the same as OPINOR in Latin, from OP take ; another compound of which is OPTO, I take, I choose, I wish. MEAS is also opinion or conceit, from MEAS, measure, rate, tax, estimate. SMAOIN or SMUAIN, meditate, investigate, think, study, is the same in derivation and meaning as

AMEAG, in Anglo-Saxon, which signifies rub into, penetrate, inquire by painful and sharp application. The affinity of the Greek **CRINO** and Celtic **BRETTA** is very near; both are from **RAEC**, and both signify separate, by taking one object from another. In Latin, **AESTIMO** is from **AHST**, taking, holding, valuing, in Teutonic. **PUTO** is from a word signifying cut, originally **BOGT** or **BAGT**, struck, lopped. As for the Greek **NOMIZO**, from **NOMOS**, measure, rate; it is the same as **MEASAM** in Celtic. **DOCEO** is I take, I make take, I seem, from **DOC**, in Teutonic **THUNK** and **RAEC**. **HEGEOMAI**, **DUCO** me, is from **WAG**, conduct. **OIO**, I think, the most original of all these, is from **WIG**, bear, carry; as is shown by its future **OMO**. The Teutonic **WEN**, take, think, be of opinion, judge that a thing is to happen, expect, is apparently from **WIG-NA** or **WIGN**. **WALG**, bear, carry, take, wield, is very common in Anglo-Saxon. *Se leasa wena*, false opinion. *Se wena nis wuhte the sothra*. The opinion is not by a whit the truer for that. Boet. by Alfred, p. 193. The old English **WEEN** is the representative of **WEN**. **WINUNGA** and **WEN**, as adverbs, are—probably, perhaps, it may be, or, it is thought. The Alamannic is **UUANEN**, to think, the most original of all, for it comes from **WAEGNEN**.

Note 4 H. p. 118.

The French call wrong **TORT**; and the Italians

TORTO : the Saxons called wrong **WOH**, *tortus*, *curvus*, *pravus*, *malus* ; and a distortion, either natural or moral, **WOHM** or **WOM**, *vitium*. **WO NOSU** is a crooked nose, **WOGG GEMETA** unjust measures, **WOH-FOTEDE** crook-footed, **WOH-FUL** full of wickedness.

Note 4 L. p. 118.

'S nim bu tosd dv na aosuibh lia

Ri fonn tiamhaidh chàich.

Ghoir iad 'snoir ghoir gu diomhain

An *luib* an siontai chual an cairdean

Air an éide le teine na h'òich'

Air uairibh shoillsich iad mu Chonn.

SMITH'S *Sean Dana, le Oisain, &c.* p. 250.

Note 4 K. p. 119.

Good and useful qualities are expressed in the infancy of society by such words as signify strength, power, increase, or addition. Hence the words **GOOD**, from **GE-EACED**, or rather **GA-AUKD**, increased, helped; **BET**, for **BAGT**, enlarged, added, joined, and (derivatively) mended; **WEL**, for **WAC-LA**, strengthened. As **VIRTUS** is from **VIRODOT**, strength; so **CRAEFT**, **MIHT**, **DUGOD**; from **CRAB**, work; **MAG**, force; **DWAG**, work; are similar terms in the Teutonic. Among savages bold, brave, hardy, strong, helpful, quick, keen, are equivalent to good. On the contrary, **WAC** and **SWAC**, weak, flexible; **CWAGD** or **QUAAD** and **BAGD**, soft, bad; **SLAC**, remiss; **FAEG**, timorous; **SLIM** and **SLICHT**, &c. are evil, which it-

Paulum Warnefridi de Gest. Long. Lib. vi. c. 24. The same historian relates, Lib. i. c. 20, that the Heruli attacked the Longobardi in the plains (FELD) of Hungary, in a rash and unjust manner. Their king sat behind his army, at some distance, engaged in play. He ordered one of his companions to ascend a tree, and from time to time inform him, how the battle proceeded. He had threatened to cut off the head of the watchman, if he did not report a victory. At last the Heruli were broken, the defeat became general, and, after an obstinate and fatal silence, the watchman exclaimed, "O unhappy Herolia, overcome by the wrath of God." The king was slain, the Heruli scattered every where, and anger from heaven (says the historian) so looked on them, that, seeing the long green grass of the plains, they thought that it was water to swim in, and, while they extended their arms in a swimming posture, they were cruelly cut down by the enemy. Such was the fate of one of the most versatile and immoral tribes of Germany.

Note 4 L. p. 120.

Sleek is from SLAEC, for GESLAEGIG, having the quality of being struck or beaten down ; and smooth is from SMAEGTH, for SMAEGED, beaten, the participle of SMAG ; whence SMITH, a beater, a worker by beating ; and smite, strike. SMIT means to touch sensibly, to strike, to infect. The Latin planus is

suspend, is common Teutonic, as is its derivative HENGAN, to suspend or hang. Many eminences, from a common hillock, over the dead, to a mountain, were called by the Goths, Greeks, and other nations of antiquity, HLAIW, HLAINÉ, a mount; LOPHE, a summit; LOPHOS, a lifted ground, any raised object. The Saxon HLEAW, a hill; LIFT, an eminence, and HLIW, a raised defence, a shelter against wind, &c. are well known. The Greek COLONOS is from HILONGS, a *hilling*, and the Roman COLLIS from HILIGS. MAG, increase, has, in that sense, left ample vestiges of itself in every known dialect of this general speech from India to Britain. If the Celtic want MA, much; it has MO, more, and MOR, great; MEAD, magnitude; MOCHD, great; MOL, magnify, praise, in Visigothic MIKILYAN, to praise; MORC, for MORIC, great, huge. Shaw's explanation of MOR, in his Gaelic Dictionary, marks the principal senses of MAG. These are great, noble, bulky, many, to which may be added high. The Sanscrit MAHAN, MAHATI, MAHAT, a present participle of MAH, may be compared with its synonymes MEGAS, MEGALE, MEGA, and MAGNUS-A-UM. The Gothic MIKILS, MIKILEI, MIKIL, and Saxon MICEL, MYCEL, MUCEL, varieties of MAKIL; with all the numerous forms of the same word, in the other Teutonic dialects; are well known to every reader of northern antiquities. A great number, and large dimension or size, were expressed by

RAER, and REACS, or raise, produce a number of nouns of height, growth, accumulation, and extension. GRAVIS and BRITHUS, heavy, are of the number.

Note 4 M. p. 121.

LAG, lay forth, extend, in surface, space, time ; made LAG, lying, flat, deep, hollow ; LAGT, laid forth, extended, protracted, that is, wide or broad, LATUS ; and, if applied to time, protracted, long, late ; to actions done in time, hindered, deferred, letted. The present participle of LAG, protract, is LAGINGA, or LANGA, protracting, in space, time, or extension, long, equal to MACROS, for MAG-RA, increasing ; or TAG-LA, having the quality of TAG, draw, stretch. WACDA, increased, is now written *wide*, and SIGDA, extended downwards, sent down, in old English *side*, is obsolete, except in Scotland.

Note 4 N. p. 124.

The properties of this word throw extensive light on the nature of associated thought. The verbs SWAG, SWIN, and SWIND, all existed in the ancient language. We find in the Visigothic Gospels, SWINTHS, stout, strong : SWINTHEINS, power : SWINTNON, to strengthen. One verse, Mark ii. 17, illustrates the whole subject, “ Ni thaurbon *swin-thai* lekeis, ak thai ubilaba habandans.” The sound or strong need not a leech (physician,) but

ones, or in the state of what is entire, whole, united. EAC and EACEN, continued, that is, one, have given origin to AEN and AINS, ane ; and AENIG, belonging to one, having the nature of one, viz. any : also to ANLIC, one-like, only ; and EACEL, in one, in a lump, viz. all.

The daughter of Hengist may be quoted for the use of HAL, in the sense of whole or sound. Her address to Vortigern was WAES HAEL, HLAford CYNING. Be whole, Lord King. From HAL, sound, entire, come HALIG, having the property of being entire, that is, holy ; integer atque purus.

Note 4 O. p. 126.

The Teutonic verbs of weighing are various, as HAHAN, to lift up, suspend, hang, from HWAG or HWAH, move, lift ; WAGAN, or WAEGAN, to move, lift, carry ; from WAG, of which the derivatives WAEGE, a weighing instrument ; WEG-SCALE, a weigh-scale, a balance ; WAEGE-TUNGE, the tongue of the balance ; GEWAEGE, and WAEHT, both signifying weight, are common. The Greek words ACHTHOS, a weight, a burden ; and BAROS, weight ; are directly from AG, move ; and BAR, bear. BAR, which appears in BARUS, weighty, and in words related to it, was softened into FER. The phrase AGEIN CAI FEREIN signifies to drive and carry, that is, to take away all that can go, and bear away all that can be carried. AGEIN refers to the driving

derivative of **SWAR**, signifies having the quality of heavy, sorrowful, pitiable, the very same as **miser** in Latin. In Scotch, a **sairy** man, or **sairy** body, is a poor innocent almost silly creature, to be pitied but not despised. The Celtic **TROM** is from **TROGHME**, and that from **TRAG** or **TROG**, the very same as the Teutonic **DRAG**, which means rush violently, drive, draw, pull, drag down. The Saxon derivative **DRAEC** signifies draw back and forward, vex by plucking. The Celtic adjective **TROGHA**, or **TRU-ADH**, is vexed, harassed, lean, pitiful, miserable. **TRUAGHAN** is a miserable creature. **COMH-THROM** is weight in Celtic : the word signifies conjoint or comparative heaviness, from **COMH**, together, and **TROM**, heavy.

Note 4 P. p. 128.

RED is what is called a high, or bright (**BRECED**, radiant) colour.

When his dungeon light look'd pale and red
On the high-born blood of a martyr slain,
No anthem was sung at his holy death-bed.

Note 4 Q. p. 131.

MIG is the attenuated form of the primitive **MAG**, soften, liquify, melt. The verb melt was originally **MAGELD**, the preterite of **MAG-LA**, to soften, of which **MOLLIS** in Latin is a derivative, and **MALMA** in Visigothic, signifying mouldered stone, or sand.

nouns are formed like FAEGD-ER or ACTHAIR, father. DEALA, what is sucked, is from DAG-LA, and DEALA, what has the quality of sucking, is the name of the blood-sucker or leech. DEALTA, or DALTA, is suckled, and DALTIN is a little fosterling. The name of foster in Teutonic is from FEDSTER or FODST-ER ; FODST is feeding, from FEGD or FED, feed, of which FODA, food, is the preterite participle. Due distinction must be made between FODE, or FODA, a child, a thing produced, from FAG, generate, and FODE, from FEGDA, eaten. FAG, in the one sense, is FVO in Greek ; in the other it is FAGO : both are from one radical.

Note 4 S. p. 133.

GEBAEC is from BIG, or its compound BAEC, bend ; and HRAEG, or HRAECCA, is from HRAEC, or HRIG, stretch out, ridge, be prominent. In Slavic, CROBAT is both the ridge of the back and of mountains, a name which the Sauromatae gave to the Alps of Hungary. The mountaineers of Pannonia, who are Slavi, call themselves CRABRATI, vulgarly Croats. The Celtic DROM, DRONNAN, DROMAIN, are from DRAG, stretch out, extend ; a primitive meaning which is preserved in DRON, right, straight ; DRON-UILLE, a right angle ; DRO, a mason's line, and DROCH, right, straight, direct. DORSUM is for DROHSUM.

common meaning of AG, which is act, is a loose extract from its numerous significations. Eat is AG-TA, AG-DA, ATA, AETA, a word analogous to BAG, or FAG, chew; MAG, masticate; THWAG, and THWAGEN, by contraction TUN, beat, bruise. Bite is from BIGTA, seized, gript. MORDEO, in Celtic MIR, is from MAGERED, pressed, masticated, taken with the teeth. DACO, and DACNO, in Greek, are from THWAG, or TWAG, seize, seize with the teeth, which in Celtic were DEAD, in Teutonic TUNTH, in Latin DENTS, in Greek ODONTS, all from TUN, bruise, or TOGEN, catch. The jaw was called by the Teutones CEAW, and CEAWEL, by the Celts GIALL, by the Latins GENA, or MAXILLA, from MAG, grind; and by the Greeks GENUS, or GENIS, from GE-AG-WA, or AG, chew, eat. CINN, the chin; GENEION, the hair on the chin; CEOLA, the throat; GULA, or GOLA, the throat; are derivatives of CEAW. From CEAW came the Saxon CEAWAN, to chew; GEAWSAN, or CEOSAN, to taste, try, choose, select; and the Greek GEUO, I taste, whence GUSTUS and GUSTO.

Meat was consequently called ESUS, EDULIA, AETA, FODA, MATS, for MAGTS; BIGD, or BIODH, from BIG, move, live, feed; VICTUS, from WIG, or VIG, live, grow; BROsis, from BROSCO, a derivative of BRAEC, or BROc, bruise, chew, break. The Greeks used CAP, and CAPT, to denote chewing violently as horses. The Latin CIBUS is related

vacuity, but by the subsequent action of heat and warm air coming from the world of fire, it was thawed into drops. The heat gave life to the hoar-frost, and produced YMER, the first giant, from whom the HRIM-THURSI, from HRIM, hoar-frost, and THURS, a strong man, derived their descent. The earth, sky, mountains, and seas, were formed from his body.

As tillage soon introduced bread among the different European tribes, the names of that substance deserves notice. AR, from AC-R, signifies to plough, in Greek, Latin, Celtic, and almost every other dialect ; but its real sense is, grow corn or grain, raise fruits from the earth ; and, as a noun, it means field, cultivated land, and husbandry. The Greeks called bread ARTOS or ARODS, from AR ; and the Celts termed it ARAN. The Cymraig BARA alludes to BAR, what is born, produced, carried, carried on the top of a tree or stalk. In Celtic BAR is top, crop, grain, or fruit born, and bread. The Teutonic BEOR originally signified grain and fruit of every kind, as well as berries. The Latin PANIS is from PA, feed, eat, the same as FAG, and common in Greek and Sanscrit. The Teutonic names HLEIB, HLEAF, and BREAD, are probably from HLEIB, lift, raise, leaven, and BRAECED, roasted. DOUGH is called DAH, from DWAG, knead, agitate, or DEAG, moisten, water : The Celtic is TAOS : the more common verbs pertaining to the operation are MAS-

AGANS, fearful, horrible; AIGEIOS, the trembling poplar; OCNOS, timid, slow, lazy, ashamed; in Celtic, AGH, awe, astonishment; EAGAL, fear; OILT, fear; GEILT, fear, contractions of EAGELT, and GE-EAGELT; ONN, for OGEN, or EAGEN, slow, inactive, timid. The Sanscrit has WIJ, shake, agitate, from WAG, the same as AG.

That sense of AG, which produces ANG, crooked; ANGULA, an angle, or turn, the turn of the leg or ankle; ANCOS, the turn of the elbow, the cubit; is found in Celtic, Teutonic, Greek, Latin, and many other dialects. As HWAG and WAG are the same as AG, we find WIC, a turn, an angle; WINC, a turn; WINCOL, and WINCLE, a turned shell; WINC, a turn with the eye; PYRN, for HWEORN, a turn, an angle; HWEOL, a turn. The Celtic, Sanscrit, Greek, and Latin dialects, change HW, H, and W, into K or C.

Nothing displays the process of compound language in a more practical point of view, than the list of Saxon or Teutonic words under w, and hw, in any good dictionary. In the single sense of move, or turn, we find WAG, WAGGEL; WAD for WAGD, step; WADDLE, its diminutive; WAEF, move like a weaver; WAF, move like wind; WIT, move or go; WIC, turn away, retire; contractions of WIGD, and WIGIG: WOG, or WOH, moved, turned, crooked; WOGED, or WOD, moved in mind, raised, mad; WOFA, a mad man; WOF, wander in mad-

the philologist in understanding the history of language. They are, therefore, partly inserted here. Wake, WAECC, WAG-IG, move by shaking, stir up; wear, WAEGER, carry; wail, WAEGEL, from WAG, move, a sound; whence WAG-PA, or WOP, cry, weep; WAGTH, or WOTH, eloquent; WAGERED, a speaking, a word; in Latin, verbum, from WEREB; shake, SCEAG, SCEAGIG, SCEAC, move, agitate, divide, cast with great violence, dart, shine; SCEAB, shave; SCEAFT, a cut, or polished staff; and SCEAF, a cut portion of corn, a sheaf; SCEAD, divide, judge; a thing cast over, a shed; SCEADW, a shadow; SCAL, a slice, a scale; SCEADDA, a broad thin fish; SCALC, a shaven or shorn slave; SCEOT, shoot, cast, pay, scout; SCIN, shine, cast rays; the sharp bone of the leg; also a covering, a skin; SCEONC, the whole leg, shank; SCEP, cut, polish, shape, create, breed; SCEOP, a breeding ewe; SCEAR, and SCAR, cut, divide, shear, share; SCEORP, SCEARP, cutting, sharp; SCEORT, cut, short; SCEOG, a *cover*, a thing cast over, a shoe; SCYCCEL, a covering robe; SCENC, cast drink out into a cup, skink; SCEND, cut, shake, hurt, destroy; SCEOM, hurting, confounding, confusion, shame; SCEATH, shake, pull, cut, harass, plunder; SCATHE, SCEOCCA, any robber, or enemy, the devil, or foe; SCONSEL, a little foe or fiend. These are derivatives of SCEAG, and its diminutive SCEAG-IG, or SCAC. Any coarse

Hotch, to move the body, when sitting, is common Scottish, as in Burns's works, *Tam o' Shanter*, p. 192 of Edit. Edin. 1807.

Even Satan glowr'd, and fidget fu' fain,
And hotch'd, and blew wi' might and main.

Even Satan stared, and fidget, highly pleased,
And moved himself, on his seat, and blew the bag-
pipe with his whole force.

And in the old poem of *Peblis to the Play*, ascribed to James I. of Scotland,

Will Swane, "ane meikle miller man," attempts a high dance; but "so hevelie he *hockit* about, to see him, Lord, as thai ran!"—*Works of James I.* Perth, 1786, p. 109.

The verb hear was HIGR, or HAEGRA, seize, catch, take, of which HEORC, hark, is a diminutive; HEORCEN is a derivative of HEORC, or HEORIG: and HEARSOM and HYRG, in Teutonic, signify hear, obey, serve. List is HLI GST, inclination, bending of the ear.

Hoot, HWEOGT, hot, from HAET, call, cry, name; for HWAG is left the voice, cry. Howl, yowl, goul, gale, yell, are from GEOL, or GYLL, roar.

Wheeze, HWEOS, signifying blow, is one of the many derivatives of HWAG, or HWEOG, move, blow. Some of these are HWIF, or HWEOF, a little blast, a whiff; HWITHA and HWEOTH, a light gale; HWO-
THERAN, to murmur, as gentle waves; HWEOS,

Norman-Saxon.—Call, in Latin and Greek CAL, from CWAGLA, raise a sound : the Saxon CWIG or CIG, call ; CWIGD or CWID, speak, speak loud, chide ; are of the same race : chat is CWAT, from CWADED, CWATT, speak quick and small.—Cast, CEOST, CWIGST, from CWAG or CWIG, turn, wrench, drive ; catch, CATSE, KETSE, applied to taking of beasts by pursuing them : CEOS, from CWIGSA, is take, seek to take ; and CEOST taking, pursuing. Keep, CEP, CAP in Latin, a variety of HAB, seize, hold : to kep, in Scottish, is to catch or delay a thing or beast moving by.—Cheer, CYR, CEOR, quicken, animate ; from CYR, CWIGER, turn, move, run : CYR is a turn of time, a precise moment, a turn of work, the turn of a door : A-CHAR is on turn, also any state into which the mind may turn, as bad or good cheer ; thus what cheer is ? that is, what state of body, mind, or fare ?—Chew, CEAW, CEAGWIGAN, use the jaw, so called from CEAG or GE-AG, move or grind : choke is CEOC, from CEAWOC, the part about the jaws, nearly the same as throttle.—Come, CWIM, CWIGMA, a making of motion, move in any direction ; gape, GE-AP, open ; GE-AB, the aperture of the jaws ; GAB, use the mouth in speaking, talk in a thick clattering manner by making the jaws go ; JAPE, gibe, taunt ; jabber, GABBER, make gabbing, chatter ; gabble, GABEL, use the *gab* in making noisy, thick, indistinct speeches.

is to fall with a thump like a ball : to toddle is to make a movement consisting of short easy audible steps : to dodge is to make turns and beats back and forward : DWAG expresses the beat or impulse.—Douse, DWAES, and DWAESC, dash, dash out ; dwell, DWEL, DWEL, move, frequent, move in, live ; dwindle, DWIN, DWIGEN, DWIGENDAL, from DWIGN, move, run, waste, vanish, decay ; take, TAEC, TWAEC, TWAG-IG, seize, catch, pull ; TOC or TOG, catch ; TWIC, touch, twitch, pull, tweak ; TAGST, taste, touch with the tongue ; TWICEL, a little touch, tickle ; TWIGEN, twine, tweak, pull around ; TWIGST, twist ; TWIGT, a little impulse or sound ; twitter and titter, make such impulses ; TIGT, a little pull, a tit ; tug, tog, pull, from TWAG ; tell, TEACL, from TAC, TWAG-IG, indicate, show, inform by speech ; talk, make much short telling, from TEAL-C, the diminutive ; tattle, from TEALC-TEL, little talking, or a train of little talk ; totter, TEALTER, from TEALT, wag, make little *touches* or short jogging steps, in Latin *vacillatio*, and in English *wag-gling*. In Scotland, dotter, from DOGT or DWOGT, a little push, signifies to shake, to shake in walking like an old man : a dotter'd body is a tottering old creature : the epithet extends to the mind : he dottered my hand, is he shook it by a little push. Tipple is to make a practice of toping, that is, of drawing by the TAP or TAEPE which stops the cask, or causing it to be done by a tapster. (See

their qualities. The verbs REP, CREOP, SNAG, SLAG, and SRAP, a very ancient derivative of RAG, furnished appellations significative of creeping. The English words creep, sneak, slink, are the progeny of these: SNACA, a snake, a creeper; and SNAEGEL, a snail, are common Saxon: SCHLUND is a serpent in High and Low Dutch: the Latin SERPENS and its derivatives are well known. But one of the oldest names of a reptile is ANG, ANGUIS, and ANGUILLA, all from AGING, or ANG, crooked, tortuous, a word found in all the different dialects. Biting reptiles were called AETA and AEDDER, from AGD, bite, of which *echis* is a variety found in Greek and Sanscrit. ECHIDNA, for ECHIDINA, is a she viper. CNODALON is any biting reptile, from CNAO, I bite, I gnaw. DRACON is a clear-sighted serpent, from DRAC, or DERC, see, hold, or seize with the eye, a Greek and Sanscrit verb. In the Teutonic dialects any tortuous reptile was called WIGGA, as in EAR-WIGGA, an ear-worm; WIBBA, WEFEL, WEEVIL, and WORM. WYRM-CYNN (Vide Lye and Manning, *voc.* WYRM) is the serpent race. SLAH-WYRM is the sloe-worm, the biting worm, from SLAG, strike. In Greek, SCORP, from SCEAR, cast, throw, has produced scorpion, the darting serpent. The lizard was called LACERTA, in Celtic LAGAIRT, from LAG, a claw. The Celtic names LAGHAR, and MAG, a long catch or claw, and a claw like a hand, have furnished names for the

te doen, en netten te breiden," and left her nothing but a little head, small hands that are as feet, and a round body, from which she at this day draws wool for her yarn, to exercise constantly, like a spider, her old occupation, and to make nets. **ATTER-COPPA** is literally, in Anglo-Saxon, the poison-box or vessel, and **SPINNE-COP** is a spin-cup. **Cob-web** is for **ATTER-GOP-WEB**.

The following list explains the names of other reptiles and insects : **Ant**, **AEMETTA**, and in Celtic, **SEANGAN** : **AE+METTA**, or **AN-METTA**, is unmeasured, that is, disproportioned ; **SEANG** is slender : **PIS-MYRA**, **MIER**, **MOIRB**, **MOR**, **MURAVEI**, **FORMICA** for **MORMICA**, **MOR**, **MURMOS** or **MURMEX**, are its Saxon, Dutch, Celtic, Cymraig, Slavic, Latin, Hindu, and Greek names ; probably from **MOR**, or **MIR**, bite. **CEAF**, a chaffer, or biting fly, is from **CEAG** and **CEAF**, chew, chaffer, or gnaw. **LAEC**, suck, draw, is the origin of leech : the Celtic is **DEAL**, a sucker ; the German **BLUTIGEL**, a bloody animal, whence our Scottish **GIL**, by corruption of our own parallel name of it ; and the Greek **BDELLA**, from **BDELLO**, I squeeze, I press, I suck. **Beetle** is from **BITA**, biting. **Hornet** is from **HYRN**, a horn, a horned-fly. The true form of **VESPA** and wasp is the Teutonic **WAEPS**, from **WAP**, strike, sting. **SPHEX** is from **SPHIG**, the Greek corruption of **SWIG**, drive, press, sting, pinch. **GRILLUS**, **GRULLAN**, and cricket, are from **GRIG** and **CRAG**, cry, sound : **GRILL**, for **GRIGL**, signifies grunt

feminine, signified in old Teutonic a he-breeder and a she, of the horse or nolt species. The name **AUHS**, a bull, has no reference to what is now called an ox. **STEOR**, and **STEORIC** its diminutive, allude to the strength of the beast ; as does **TARB** or **TAURUS**, from **TARB**, or **TRAB**, stiff, stern, strong. The name of bellow, given to the bull's cry, is from **BAG**, or **BUG**, force out sound, sound loud ; which is not limited to the noise made by him, but also applied to the noise made by bees, dogs, deer, and the like. **BAG**, or bay, is to bark like a dog, whence **BAGER**, or **BAIR**, to cry, used in old Scotch ; and **BAGERIC**, or **BEORC**, to make little, or interrupted baying. **BAGEL**, or **BELL**, is to cry like a hart, &c. ; and the Teutonic **BAGELIG**, **BELG**, or **BOLG**, to make such noise, produced bellow. **BYMA**, or **BAGMA**, is a trumpet ; and **BYMAN** is to boom. The Greek **BOMBOS** means the deep noise of bees, hollow metallic bodies, and trumpets.

The Celtic **LUAN** and Teutonic **LAMBA** are both from **LAG**, lay, produce, bring, a verb applied to the human species, as may be particularly discovered in **LEACHT**, a family, a race ; **LUCHD**, people, that is, one's clan or family ; in Teutonic **LIUDA** and **LEOD**. From **LAG** came **LAGN**, or **LAN**, which was re-compounded into **LAMBA**, "brought forth." The Visigothic always used **LAMBA** for sheep, as Matth. ix. 36, *lamba ni habandona hairdeis*, "sheep not having a shepherd."

Note 5 B. p. 138.

The names of the leaders of our Anglo-Saxon colony were Hengist and Horsa, who are said to have carried in their banner the figure of a white horse. Some of the names of this animal were derived from its uses, as GADA, or jade, a travelling horse; CABALUS, a carrying horse; PAERD, a bearing horse, from BAR, or FAR, bear or go. Colt is from CEAL, breed; CEALT, a thing bred. AVER is a work-horse, the derivation is uncertain. NAG is a *dwarf* horse, from NAG, diminish, lessen; whence NANUS, and NANNOS, contractions of NAGENS. Any animal bred of two species was called by the Latins MULUS, or MOGLS, and by the Teutonic nations MONG, MENG, and MONGREL, from MIG, and MENG, mix. The ass was named ASINUS, ONOS; and in Teutonic, AHSEL, ASILUS; all from ALH, *grow*, the same word as EACH, AGH, and ox: OXN, OHSTA, and OXTA, are common Anglo-Saxon words for a she-ass. AUHSNS, in Visigothic, and OHSO, in Alamannic, are a bull or ox. The word STOD, from which rose the common terms steed and stud, is the preterite participle of stand, and signifies any thing closed up in a house or fold, to stand there for some particular purpose. STOD-HORS, and STOD-MYRA, are a horse and mare stalled, or kept up for breeding; and as the appellation of STOD was at length given to any male of the horse or nolt kind, it signifies, in the Teutonic

in Celtic and Latin, are generic names of the goat tribe, from **GAP**, hop, skip, dance, spring. The Greek **AIGS**, and Teutonic **G-AGTS**, or **GATS**, **GAITS**, are from **AG**, spring, rush ; and **GAG**, or **GA-AG**, run, move quickly. **HIRCUS** is from the shaggy hair of the male-goat, a term allied to **HIRTUS**, **HIRSIPILUS**, and **HIRSUTUS** ; for **HAER**, in Teutonic, particularly signified long, shaggy, stiff, or coarse hair. Some derive **HIRCUS** from **HIRGUUS**, oblique, squint-eyed, looking out at the corner of the eye, from **HYRC**, a turning or angle, which is not accurate. **TRAGOS** is from **THRAG**, rush upon : it always signifies a male. The Celts named the kid (in Saxon **CID**, a child, and a young goat ;) **MANG**, **MEANN**, and **MEANNSACH**, all from **MAGEN**, produced : the calf of the deer, or cow species, they termed **LAOGH**, from **LAG**, fetch, bring, bear. **ELLOS** in Greek, **EILAN** in old British, and **EILID** in Celtic, are names of the faun, or young of the deer. The radical is *al*, breed. **HOEDUS** is from **CIDS**, or **GAETS** ; and **TICCEN**, in Anglo-Saxon, a kid, (whence **ZEIGE** in German,) is from **TIG**, breed, in Greek **TECO**.

The wealth of migratory tribes consisted in cattle ; and all kinds of cattle were generically named from the fact of being bred. **PECORS**, among the Romans, was what breeds, and **PECODS** was a single animal bred. **PECUNIA** was substance in cattle. **FAIHU**, and **FEOH**, were, in Teutonic,

The words bill, and beck, from **BEG**, bend ; and **SNABEL**, from **SNOB**, a sharp-pointed snout ; crest, from **CRAECST**, or **RAEC**, elevate ; nest, from **NEDST**, and **NID**, dwell ; neb, from **NEBBA**, a sharp nose ; claw, from **CLAG**, seize ; **IONGA**, and **UNGUIS**, from **AGING**, or **ANG**, sharp, cutting ; spur, from **SPYR**, or spear, a sharp peak ; rostrum, from **RAEC**, run out into a point ; whence also **HRENKOS**, or **HRONKOS**, in Greek, any sharp snout of beast or bird ; show the origin of the terms descriptive of birds.

Birds, as may be supposed, received their names from their actions and qualities ; so **HABOC**, **ACCIPITER**, and **CAPYS**, a hawk, from **HAB**, and **CAP**, catch ; **GLEDA**, a glider, a glede, or kite, which last is from **KUT**, in Latin **YUG**, expressive of his cry ; **RAEFN**, a raven, from **RAEF**, cry, and **CORVUS**, in Latin ; **CRAG**, and **ROC**, a crow, from **CRAK**, cry ; **AGU**, and **PICA**, all the pie tribe, from **AG**, and **PIC**, descriptive of pointed beaks for picking ; **GEAP**, and **GUPS**, a vulture, from **GEAP**, crooked in the neb : **VULTUR** is probably from **VULTUS**, the broad bald appearance of the head giving occasion to the name, but this is not certain. **GANS**, **ANS**, **GUS**, and **GOS**, all from **GANOTS**, a swimmer ; the verb is **NAG**, move on water, or otherwise. It is the origin of **NEO**, and **NATO**, in Latin, **NOTS**, a ship, in Visigothic, **SNAMH**, swim, in Celtic, and of many derivatives. The Indian name of a goose is **HANS**, and it must be observed, that the name includes the whole spe-









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